

No A 22.

CURTAIN LECTURE:

As it is read *Hamilton*

By a Countrey Farmers wife to
her Good man.

By a Countrey Gentlewoman or
Lady to her Esquire or Knight.

By a Souldiers wife to her Captain
or Lievttenant.

By a Citizens or Tradelmans wife
to her husband.

By a Court Lady to her Lord.

Concluding with an imitable Le.
cture read by a Queene to her
Soveraigne Lord and King.

LONDON,

Printed for *John Aston*, and are
to be sold at his Shop at the
signe of the Bulls head in


Cateaton-street. 1638.

To
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To the generous Reader,
but especially to
Bachelours and
Virgins.

 His Age affording
more Poets than
Patrons (for nine
Mules may travel
long ere they can find one
Mecænas) made me at a stand
to whom I might commend
the dedication of this small
Tractate, especially bearing
this Title. To any *Matron* I
durst not, though never so
modest; lest her conscience
might alledge unto her shee
A 3 had

To the Reader.

had been guilty of reading the like *Lectures*. To a *Married man* I feared to do it, lest having been often terrified with his *Curtaine clamours*, I might rather adde to his affliction, than insinuate into his affection. Therefore to you, O single *Batchelours*, and singular *Virgins*, I recommend both the patronage and perusal of these papers; and the rather, because in you it can neither breed distrust, nor dissimulation; the *Maides* being willing yet to read, and the *Young men* to be *Auditors*. But howsoever I proclaime this work free from all offence, either to the single, or the double. *Marriage is honourable*, and therefore I say unto thee, Marry: feare nothing, *Auda-*

ces

To the Reader.

ces fortuna iuvat : for it may
bee suspected, if there were
fewer Batchelours there would
be more honest wives; there-
fore I say again, Marry at all
adventure. If thou hast chil-
dren, think them thine owne,
though they be not : thou art
sure to have a wife of thine
own, though the issue be ano-
ther mans. Be valiant, feare
not words, they are but wind,
and you live at land, and not
at sea : with which admonish-
ment, and encouragement
withall, I bid you generously
farewell.

T. H.

Heywood, T.

John Price Isabella Kanoll 1681

Isabella Kanoll

Henry Goldsmith

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comprised in these follow-
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FINIS.

CHAP.



A CVRTAINE
LECTVRE.

CHAP. I.

Rare things in women. Nature teacheth them modesty. Of those that inveigh against their sexe. Many illustrious women remembered as presidents for others to imitate,

IT was the opinion
of Pythagoras that a
serpent is engendered
om the marrow in the
B back

John price Jacobella

back bone of a man decessed, and cast into the fields without burial: upⁿ which it is observed, that as the fall and death of man came by the serpent, so the life of the serpent comes by the death of man. And since the first back-sliding of *Adam* there hath been such an antipathy betwixt the seed of the woman & the serpent, that if the naked sole of her foot shall tread upon his head, though never so lightly, yet the weight thereof is more ponderous and fatall unto him, than if he were beate[n] with mallets, or a rock or mountaine should precipitate

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all unto
beaten
rock or
precipi-
rate

tate it selfe upon him; for
with her bare touch he in-
stantly expireth. But if he
shall but bite the heele of a
man (for at that still is his
aime) the poison disperseth
it selfe through all the parts
of his body, from which
proceedeth speedy and ine-
vitable death.

A second thing worthy
remark is, to consider how
provident nature hath been
to teach women bashful-
ness and modesty in their
lives, by concealing their
immodest parts after their
deaths: for it is familiar a-
mongst us, that if a man be
drown'd, his gal is no sooner
burst,

B 2

burst, but he riseth with his face upward : but if a woman perish in the water, she swims with her face downward : of which some give this reason, *Omne leve fertur sursum, &c.* As every light thing naturally ascends up into the aire, and that which is weighty stoopeth it selfe downe to the earth; so a man being broad and heavie in the shoulders, and but thin & light in the breasts, the more ponderous parts sinke, and those lesse heavie appeare above the waters : when on the contrary, a woman being narrow and spare shouldred,

finis

a II

but

but more fleshy and tumorous in the breast, by the weight thereof they smother & obscure her modest cheeks in the water, as if even in death she apprehended that the rest were unseemly to be exposed unto the aire.

But in this my progresse intended to the praise of their much honoured sexe, I encountred with many difficulties and interposures able to deterre me from my purpose; for in turning over the leaves of some both moderne and forreigne writers, I have met with so many satyricall invectives aimed

med directly against it, and some of them so pathetically bitter, that I am halfe perswaded they had quite forgot themselves to have beene borne of mothers. *Mantuan* in one of his Eclogues writes thus :

*Fæminæ servile genus,
 &c.*

which in my thoughts, in the generality is so adverse to all charity, and refractory to common experience, that I am loath to make it vulgar, or teach it to speake our English language. *Plautus* in *Milite* saith, What thing

thing can be worse or more
audacious than a woman?
And in *Bacchid*. Nothing is
more tempting or contagi-
ous to the life of a young
man, than the opportunity
of night, the operation of
wine, & the blandishments
of a woman. *Ovid* in his
first book of *Elegies*, though
not in the same words, yet
includes the same sense: and
these, with many other, he
reckoneth, not as accidents
appertaining to some, but
adherents belonging to all;
as borne with them in their
infancie, increasing with
them in their growth, and
inseparable from them
B 4 till

till their last dissolution: others for divers irregularities task them in particular. *Ovid* tells us there is no heed or regard to be taken of their teares, as commanding them at their will, and exposing them at their pleasure.

*Neve puellarum lacrymis
moveare caveo, &c.*

With womens teares bee
not thou mov'd at all,
For as they please they
keep or let them fall.

And in another place:
What cannot Art? They to
deceive poore men,
Have

Have learnt by practise
how to weep, and when.

Elsewhere he inveigheth
against their fantastick ha-
bits, paintings, borrowed or
bought haire, &c. Some
call them unfaithfull, light,
inconstant, as *Catullus*: o-
thers more moveable than
the winds, as *Calpurnius*:
some hold their societie
meerely unnecessary, as
that an house or family is
much better & more quiet
without them. *Plautus* saith,
Mulier rectè olet cum nil
olet, a woman is then at the
best when she is not at all.
Again, a question being
B 5 asked

asked whether it were better to marry with a maid or a widdow? Answer is returned, *Malum quod minimum est, id minimum est malum.* He that can avoid their fellowship, let him shun it; let him beware the day before, that he repent him not the day after. Of their forwardnesse and perversnesse Terence admonisheth us, saying most truly & essentially, I am acquainted with the wits and dispositions of women; they will not when thou wouldest, and when thou wouldest not, then they will. Of their wrangling and litigiousnesse *Juvenal*

venal thus speaketh :

*Nulla ferè causa est in quam
non fœmina litem, &c.*

There is no cause in Court,
nor act in State,
From which a woman cannot
ground debate.

And to that purpose he introduceth one *Manilia*, a bold-fac't Roman Matron, who being full of controverſie; and through her wrangling having many ſuits in agitation, bluſht not in open Court to bee her owne Advocate, and plead her owne cauſes in publike aſſemblics.

assemblies. They are further challenged to effacinate the hearts and spirits of the most valiant, to tame even the Giant tamers; neither their manly courage nor invincible puissance being able to resist their whorish seducements: for so saith *Seneca in Hercule furente.*

Many more to this purpose I could produce in *priorem partem*, but I am afraid lest these few may (to some) appeare too many. It therefore followes that these discouragements past over, I come now to emboldening and animation; which I shal better illustrate by

by president and example. For, as *Epicurus* saith, more saith is to be given to example than precept. And *Seneca* in his Epistles saith, long is the journey that is taken by precept, but short and speedy that which is proposed by example. *Omphalus* in his book *De imitatione* thus discourseth:

The greatest commendation both of ingenious arts and civill actions is comprised within the limits of imitation: the studie of which, either in managing publike or private affaires, begetteth in us both an alacrity and magnitude. For
by

by calling to remembrance the famous & notable acts of illustrious persons, and conforming our selves unto all such things as were in them worthy both of observation and imitation, it inflames us with a noble desire, and an exurgent ambition, by their president and example to aspire unto that celsitude of honour and renowne, to which they arrived before us. This counsell I therefore purpose to follow: and, beginning with those created in the beginning, draw a president of good women, even to these our later ages.

Adam

Adam and *Evah* were our first parents; and hee who gave names to all the creatures of the earth, called her *Hevah*, which implies, the mother of mankind; from whom are descended even those degenerates that so maliciously calumnize the sexe: just like the young *Asses* Colts, who having suckt their fills, kicke their dams; for so it was said of *Aristotle* for spurning at his master *Plato*, from who he had suckt and drawn all his rudiments of Philosophie.

But as there was an *Evah* by whom sin came into the world, to the utter subversion

sion of the soule of man; so like wise there was a *Marie*, the pure, blessed, and immaculate Virgin, through whom was repaired and restored what in the other was forfeited and lost. To fetch our imitable women as farre as from the time of the first Patriarks. *Abraham* had a *Sarah*, and *Isaac* a *Rebecca*. Come to the Judges: *Lapidoth* had a *Debora*, who was a Prophetesse, & a deliverer of Israel. We read that *Ioachim* had a *Susanna*, and that churlish *Nabal* had a liberrall minded *Abigail*; and of *Manasses* widdow *Judith*, who

who taking upon her a masculine spirit, Virago-like cut off the head of *Holophernes*.

Come to the nationall Kings: *Vlysses* had a cōstant *Penelope* in Greece, and King *Priam* was the husband of a fertile *Hecuba* in Asia. Amongst the Romans *Iulius Caesar*, the first perpetuall Dictatour, had an indulgent *Calphurnia*, and *Augustus* his Successour a Matron-like *Libia*. In the time of the Consuls, *Collatine* might boast of an unimitable *Lucrece*; and the first *Africanus* of a *Tertia Emilia*, for her vertues scarce

scarce to be parallel'd. *Strabo* tells us of an *Artemisia*, Queene of *Cario*, the Illustrious wife of King *Mausolus*, and *Livy*, *Frontinus*, and others, of an excellent *Chiomara*, the wife of *Origiantes Regulus*.

Come to the ancient and grave Philosophers: *Plato* had his *Astionissa*, and *Aristotle* his *Hermia*; the famous Physician *Nicostratus*, his *Antecyra*; *Periander*, one of the seven Sages of Greece (as *Pytheneus Lib. de Aegina* relates) was enamoured on the vertuous *Melissa*; and the grave *Socrates* (as *Xenophon* makes mention

mention of him) was devoted to the love of *Theodora*, and the famous *Marcus Cicero* to his *Terentia*, &c.

If we examine the ancient Poets, not one of them but had a Mistress whom to celebrate. Amongst the Romans, *Tibullus* had his *Delia*, *Lucan* his *Argentaria*, *Horace* his *Lycinia*, *Terence* his *Leucadia*, *Propertius* his *Hostia*, *Cornelius Gallus* his *Lycoris*, and so of the rest.

Amongst the Italians, *Dantes* had his *Beatrice*, *Petrarch* his *Aureta*, &c. And amongst the Spanish Poets, *Cresspi Valladaura*,
SeZephia

Sezepbia Centella, *Guido Cavalcante*, *Almundavar*, *Bonavida*, *Lopez del Vigo*, with infinite others, all eminent Poets: and not one of them, whose pen was not imployed in the laborious encomiasticke of some excellent Lady or other.

The like I may say of the Germanes, as *Iohannes Galielmus Rosbachius*, *Matthias Baderus*, *Lambertus Ludolphus*, *Frenzekius*, *Franciscus Modius*, *Bebellius*, &c. Amongst the French, *Marrot*, & others. And of our English, I will only, at this time, memorize two; famous Mr. *Edmund Spencer*

Spencer, magnified in his *Gloriana*; and the most renowned *Sir Philip Sidney*, never to be forgotten in his *Pamela* and *Philoclea*:

Nay, none of these Satyrists against women, but with easie examination, I could bring their owne works to witnesse against themselves; but more needfull occurrents take mee off from them: I will therefore leave them to their contradictions, with that of *Terentius*, in the Prologue to his first Comedy called *Andrea*:

*---ut quiescant porro moneo;
& desinant.*

Male-

*Maledicere, malefacta ne no-
scent sua.*

I warne them their ill spee-
ches to forbear,
Lest of their owne ill deeds
they further heare.

For it is the fashion of ma-
ny to pric, and seek to have
a deep inspection to the a-
ctions and behaviours of
others, whilst they are
meerely carelesse and neg-
ligent in managing of their
owne manners and deport-
ment: which *Horace* inge-
niously observes, and with
which I conclude this
Chapter:

--- *Ego met mi ignosco Ma-
vius inquit,*

Stultus

*Stultus & improbus hic a-
mor est, dignusque notari.*

Mevius doth say, My selfe
on my selfe dote;
But foolish is this love, and
worthy note.

When purblind thou, thine
own cheeks canst not see,
Why dost thou looke so
fixt on him or me?

For now thine eyes so nim-
ble sighted are,
The Eagle or the Serpent
to out-stare.

CHAP.

CHAP. II.

Of virginitie, and the excellency thereof. The punishment of the incestuous Vestalls. How chastity was honoured amongst the ancient Spartans. How farre virgins may extend their words, writings, or gestures.

BEfore I come to dissect, or take upon me to anatomize the conditions of wives, it lyeth in my roadway to speak something of virgins; for all women were first maids before they came to be married. One saith

laith of women in generall,
that they are wonders in
nature, if they would not
wrong nature. And ano-
ther, that they be admira-
ble Angels, if they would
not be drawne with Angels
to become Devils. And of
virgins thus: If they bee
faire, they are to be wonne
with praises: and if coy,
with prayers: if they bee
proud, with gifts: if cove-
tous, with promises. And
as it is naturall in them to
despise what is offered, so
it is death to them to be de-
nyed what they demand.
Some compare their hearts
to the Cotton tree, whose
C fruit

fruit in the bud is as hard as a bullet of iron, but being ripe, it bringeth forth nothing but soft wooll. But give me leave a little to deviate, and leave them for a page or two, to speake something of the excellency of virginity it selfe:

Pope Gregory hath these words; *Quaquam laudationem virginitatis non suscepī, expressionem tamen, &c.* Though I have not undertooke to give virginity the due praise, yet I will afford it some expression; and first shew you in what countrey she was bred, and by what parent begot. I

that

ard as that be our countrey where
being our dwelling is, then is hea-
h no- ven the mansion of cha-
But stity. It hath here a pil-
to de- grimage, there a perma-
a for a nence. For what is virgi-
peake nall chastity, but an integri-
tellen- ty voyd of all contagion?
And whom can we call the
these father thereof, but the im-
tand- maculate Sonne of God,
on sus- whose flesh saw no corrup-
men, tion, and whose Divinity
e not was not sensible of putrefa-
rgini- ction? How great then is
I will the honour of virginity,
tion, when our blessed Saviour,
what a virgin, came of a virgin?
d, and A virgin the Mother, a vir-
ot. gin the Sonne, begot of his
tha

Father before all worlds,
borne of his Mother in the
world; the first proceeding
from his eternall goodnes,
that the second might bee
conducibile to our everla-
sting glory. So likewise
the holy Mother Church,
his Spouse, is immaculate
in her conception, and yet
fruitfull in her issue, a Vir-
gin in her chastity, a Mo-
ther in her children: being
a virgin shee generateth us,
not by the aide of the flesh,
but by the assistance of the
Spirit; not with the throws
and paines of the womb,
but by the joyes of Angels:
shee gives us suck, not with
the

the milke of the breast, but
the doctrine of the Apo-
stles. A virgin is the daugh-
ter of Sion, a virgin is the
new Ierusalem into which
no flesh can enter that is
common or uncleane.

Note but how farre the
name and vertue of virgini-
ty extendeth: for though
amongst those that be mar-
ried, the title and honour
seemeth to bee lost, yet
ought we to know that eve-
ry chaste soule, which ab-
staineth from things unlaw-
full and forbidden, keepeth
it still. For the Church,
which consisteth of young
and old, male and female,

married and unmarried, every member thereof is honoured with that sacred title, *Virgin*.

For many causes (saith *Iohannes Episcopus*) did the Saviour of the world chuse to be borne of a wife espoused to an husband: first, to take away all aspersions that might be alladged against her by the Iewes, who urging the strength of the Law, would have stoned her, being the punishment imposed upon an adulteresse: next, to prevent all occasions from immodest Virgins, lest they should listen unto any false suspicious

suspicious rumours, by which our blessed Saviour might bee injured or defamed: that in going and returning from *Agypt*, shee might have the company & comfort of her husband *Ioseph*, not a protectour only, but a witnesse of her continued virginity; as also to beguile the Devill, the open adversary of all mankind, who by reason of her marriage, might be in some hesitation and doubt whether she were a virgin, and therefore grow diffident whether our blessed Saviour were the Son of God, or no.

Pope Leo, *Parturiēte Maria, natus est nobis Dei filius, &c.* Mary being delivered, or bringing forth, to us and for us was borne the Sonne of God; borne of an untoucht woman, that his humane birth might assure us that he was perfect man, and her immaculate virginity confirme to us, that he was perfect God; of whom *Maximus Episcopus* to this purpose testates.

Though when hee was borne, earthly swathings contained him, yet that he was not of earth, heavenly signes witnessed of him. Whilst he lay in the cradle, he

he shined in the clouds; he
cryed as an infant amidst
the Iewes, he raigned as an
Emperour amongst the
Gentiles: whilst hee suckt
amongst the Bethlemites,
hee was worshipped and
adored by the Chaldeans;
when hee was visited by
Shepherds, he was honou-
red by Kings; when he was
obscure in the stable, hee
was visible amidst the
starres. Hee was poore in
habit amongst the Iewes,
he appeared in glory a-
midst the Gentiles.

Therefore (saith a learned
Father) let all virgins re-
joyce, for *Mary* the blessed
C 5 virgin

virgin hath brought forth;
let all widowes bee glad,
for *Anna* the widow acknowledged Christ in his infancy; let all wives exult, for when *Mary* came to visit *Elizabeth*, the wife of *Zacharias*, the babe sprang in her womb; let all children give praise, for *Iesus* himselfe hath vouchsafed to become a child; let all old men give thanks unto the Lord, for old *Simeon* did not depart the world, till his bodily eyes had seen his spirituall salvation: and this shall suffice for a sheet-discourse, concerning the honour and vertue of (never

too much to bee praised)
virginity.

The Romans so honoured chastity, that such of the Vestall virgins, as were knowne to violate their strict vowes of virginity, were called incestuous (which word comes of *Cæstus*, a virginall girdle, never untied but on the night succeeding the day of marriage;) and being convicted of the fact, their judgemēt was to bee buried alive.

They were Votaresses, sacred to the Goddesse *Vesta*, which implyes as much as Earth; for *Vesta* and Earth are all one: as *Ovid Fastor.*

lib.

lib. 6. with great elegancie
delivereth it in these words:

— *Ne viva defodietur*

Humo:

*Sic incesta perit; quia quam
violavit; in illa*

*Conditur: & tellus Vesta-
que Numen idem est.*

No Vestall Priest, to break
her vow be said,

Lest shee (yet living) in her
tomb be laid:

The injur'd Earth, th' Ince-
stuons-must devoure;

Because the Earth and *Vesta*
are one power.

Moreover, their persons
where had in such reve-
rence, that the people gave
them almost divine adora-
tions,

tions, and the Senators and Princes at meeting gave them way.

Amongst the Lawes that *Lycurgus* made, one was, that no virgin, of what estate or condition soever, should have any dowry allotted her to her marriage, and being demanded the reason thereof, he made answer; lest those that be rich should be desired for their wealth, or those that want be despised for their poverty: so that by marriage, the Maid and not her meanes, beauty & vertue would be acquired solely. He also appointed at what yeeres either

ther sexe should marry, which was at a mature age, that from able bodie might be propagated the stronger issue. Neither would hee suffer them to bed together the marriage night, unlesse by stealth, but to keepe the Bride-groome & the Bride (if it were possible) many nights asunder, by conference and company: and being askt the cause therof, hee made answer, Because they should still prevent satiety, keepe their bodies strong and in health, which would preserve their love fresh & new, prevent distast, and continue indulgence.

Vnguents

Vnguent and tinctures
he banished the City, im-
posing mulcts and fines on
all those who were found
to use them: and in his
dayes, such was the rare
modesty both of their vir-
gins and matrons, as that
adultery was so little pra-
ctised, that the name there-
of was not known amongst
them. For *Plutarch in La-*
con. Apotheg. reports, that
a stranger asking one *Gera-*
data, a matron of the old
Spartan race, what punish-
ment their Lawes inflicted
upon adulterers? She made
answer, *Lycurgus* had made
none, for there was no such
monster

monster to bee found amongst them. But he replying: but say any such should be, how then? Why then (saith she) he must be fined to give a Bull with so long and large a neck, that shal stretch over the mount Taygerus, and drinke of the river Eurota. Which hearing, he said, that was a thing impossible. As impossible a thing (saith she) it is in Sparta to finde an adulterer or adulteresse.

Now whether it be lawfull or comely for a Vestall, or profest virgin, or any other, in her single and uncontracted estate, to bee pleasant

pleasant in lookes, free in
language, wanton in carri-
age, to poetize, or the like,
(howsoever she be of mo-
dest and chaste condixion)
may be any just taxation of
her continence, it is a que-
stion disputable. *Seneca* in
his controversies, speaketh
of a Vestall virgin, who but
for writing this verse,

*Felices nupta, moriar nisi
nubere dulce est.*

Was summoned into open
Court, and pleaded against
in these or the like words:

Felices nupta, .i. happy are
those which bee married.

These be the words of one
that longs for marriage,
which

which the Vestalls ought not to doe. And *Moriar*, .i. may I dye but: in which she prefers humour before honour, and lewdnesse before life. *Nubere dulce est*, sweet it is to marry: which implies she is either raptur'd with the thought of what she hath already proved, or extasi'd with the conceit of that she hath not yet tryed: neither of which pollutions ought to bee in one of her profession. Shall the magistrates submit their maces? the Tribunes their types of renowne? Shall the Consuls and Pretors, Dictators and Flamins, give way

way to her in the *Forum*? Shall any one of her contagious humours be held capable of such canonical honour? The Vestall Priests protest seldome, or (if at all) by the Goddesse *Vesta*: but *Let me die*: Doth not this shew that *Vesta's* living fiers are now quite extinct and dead in her? *Let me dye but*: In these words proclaimes she not that she prefers the spotted bed of the married before the undefiled Altar of the Goddesse? whom I invoke to be as rigorous in punishing, as she hath beene rebellious in provoking her. Becomes it

it a Recluse to become so rude? or a Votaresse to shew her selfe so full of vanitie? What, a Virgin to versifie? Shall that hand, onely reserved to offer in the Temple, now be officious in penning nothing but trifles? Or if shee have a mind to write in praise of marriage, why makes shee not chaste *Lucrece* her Theme, and her imitable death her Argument? O thou worthy of all severe punishment, that holdest any thing dearer to thee than thine owne sacred Priesthood! But to marry thou saist it is pleasant, it is sweet.

sweet. How expressly uttered, how intimately concealed! as impudently proclaimed, as incontinently apprehended. Being one that undoubtedly having done the act, now must undecently seemes to delight in the ill. Nay such a one as may be truly called *Incesta*, who though she never did the deed, yet in her heart hath desired it.

This was (I must confesse) enforced to the full: but instead of playing the Advocate, and shewing what answer shee might make for her selfe, I will breake off with this gentle admonitiō:

If

If one facetious line, writ
(perhaps) rather to shew
her wit than any wanton-
nesse, and that any charita-
ble censurer might rather
impute it to fancy than
folly, might be so traduc't
and farre stretcht, as not
only to blemish the fame,
but take away the life of so
respected and reverent a
person as a Vestall; how
chary ought all Virgins to
be? how carefull and can-
telous in all their deport-
ments? to be wary in their
words, & weighty in their
writings, that their counte-
nances bewray no light-
nesse, their eyes no loose-
nesse:

nesse : that their carriages
be not complementall, but
courteous : their gestures
not grosse, but gracious,
their language fashionable,
not frivolous : And to the
name of Virgin still re-
member to adde that best
becomming attribute and
character, Vertue. Obser-
ving these & the like, there
is no doubt but as in your
single estate you live like
excellent maids, so the time
will come when you shall
become eminent Matrons.

CHAP. III.

*Encouragements to young
Virgins*

Virgins and Damosells to
behave themselves well
in their single estate, that
they may become eminent
Wives & Matrons, by the
example of others, drawn
from divers selected Hi-
stories.

TO encourage all maids
how to behave them-
selves, that they may be the
better married (for as yet
they are not come to the
rudiments of reading a Cur-
taine Lecture, for that only
belongs to wives; the very
name wherof will instruct
them soone enough (if not
too soone) in the practice:)

I hold

I hold it not impertinent to
the presēt tractate in hand,
to shew you an history or
two (and those not com-
mon) how some Virgins,
out of meane condition and
quality, have, by their ver-
gues meere, and generous
behaviour, attained to great
preferment and honour:
for variety of History, in-
termixt with discourse of
times, makes the Argument
lesse tedious to the Reader.
Thus therefore it happened.
Fulgotius the Historian be-
ing my Author, who re-
members me of one *Gal-
drata Bertha*, the daughter
of a private Florentine, but
D of

of extraordinarie beauty
and vertue.

It so happened, that the
Emperour *Orto*, the fourth
of that name, upon some
urgent occasion comming
to the great City of Flo-
rence, he was entertained
with all the sumptuous and
triumphall shewes which
could be then provided, as
best suiting with a State Im-
periall. He being one day
abroad to take the aire, a
great confluence of people
gathered about him, of all
degrees, to behold his per-
son, whom till then they
had never scene, and to be-
stow on him for his wel-
come

come into the City, the
lowd acclamations of *Ave*
Cesar. Amongst all the o-
ther Virgins and Damosels
there assembled, he cast his
eye upon this *Galdrata Ber-*
tha, and on the sudden was
much taken with her beau-
ty; in so much that, not a-
ble to smother his affecti-
on (for he had taken a most
especiall notice of her) after
he had retired himselfe un-
to the Dukes Palace, where
he was at that time boun-
tiously feasted, he began
openly at the table to speak
of this Damosels beauty,
giving her a character of
priority before all that hee

had before time scene.

Her father, whose name was *Bellincionus*, there attending at the table, finding by the Emperours description that there was no other likelihood, but that it was his daughter of whom he gave such an extraordinary approbation, because he reflected upon her stature, feature & habit, sends for her privately to Court, and commands her by the duty of a child, all delayes set apart, to make there her present and personal appearance. To which the innocent Damosell (ignorant, and no way suspicious of any

any such treason intended
against her chastity, (speci-
ally from a father) assented,
and came. The banquet
being ended, and the table
withdrawne, the Father
(worſe than the Roman
Cabbus or *Phuillus*, branded
with eternall infamy, who
though honoured with the
ſtile of *Equites Romani*, all
ther for gaine or flattery
were guilty of their wives
prostitution) he (I ſay) whi-
ſpered the Emperour in the
eare, and told him that he
would preſently bring him
into the company and ac-
quaintance of her whoſe
beauty & feature he had ſo

D 3

liberally

liberally extolled. The Prince gladly imbracing the motion, he retired him into a private and remote chamber, where she was attending her fathers command; the Emperour at the first enterview acknowledging her to bee the same: when the most unworthy parent of so accomplished a child, thus said unto him: Lo here the Virgin by you so much praised ready to prostrate her selfe to your Majesty, whom you may with all freeness kisse and embrace at your pleasure. At which words *Otbo*, almost extasi'd, came toward her

her to take her by the hand,
and proceeded further to
have toucht her lips: but she
astonisht and abasht at her
fathers unnaturall levity &
basenes, denied the Empe-
rour her right hand, & with
her left modestly put him
back, uttering these words:
With pardon to your high
and sacred Majesty (Royall
Sir) neither of these your
saire proffers it lies in me to
grant you, having made be-
twixt my Saviour and my
self such an irrevocable vow
and contract, that I will ne-
ver lend that hand or these
lips to any, of what state or
condition soever, whom I

shal not undoubtedly know
to bee my Lord and Hus-
band: (at which the father
frown'd) and shee further
proceeded and said (falling
low upon her knees, & ma-
ny teares dropping from
her eies.) He only insidiates
my life that seekes to take
away the least part of mine
honour; and there she pau-
sed. Which in the appre-
hension of the Emperour
was uttered with such a
bashfull shame, and well-
becomming modesty, that
in the Prince it took a very
sudden & solid impression;
who comparing the villany
of the father with the ver-

tues

tues of the daughter, and setting the base Pandarisme of the one against the rare prudence of the other, it compelled him into a divided and distracted countenance. For with a stern and supercilious brow bent against him, but a smooth & unwrinkled front applied unto her, he made this reply, aiming his speech unto her: Delicate and sweet Virgin, are you thē already disposed of? or by private contract engaged to any man? To which she with a low and well-beseeming obedience answered, that she had not as yet devoted her

selfe unto any. Will you then (replied the Emperor) faire Damosell, give mee leave to provide you of an husband? Who answered unto him, that it might appeare in her great rudenesse & indiscretion withall, not to agree to such a motion, & therefore with all obedience, submission, and gratitude, shee surrendered her selfe wholly to his Highnesse choise, assuredly presuming that since he himselfe was indued with such rare continence and vertue, he could not choose but be able to distinguish the like in others; holding it a great felicitie

felicitie and fortune that a Prince of his known piety and goodnesse, would be so gracious as to sollicit in that nature for his so unworthy and dejected hand-maid. Which language was delivered with such discretion and modesty, that *Otho* was therewith much taken; when presently calling for a Gentleman of especiall remark, who waited on him in his chamber, called *Guido Germanicus*, of a noble House and Familie, whom hee much favoured; hee told him that hee had at length found out a gift to reward him, and to remunerate his
long

long and faithfull service;
such a one as might become
the giver, & (withall) prove
worthy his acceptance: and
in the closure of these words
presented unto him the Vir-
gin *Goldrata Bertia*. These
two at the first interview so
well loved and liked, for as
Ovid saith,

None ever lov'd that lov'd
not at first sight:

that by their mutuall con-
sent they were in a royall
assembly publicly contra-
cted by *Cesar*, who gave
her for her dower that spa-
cious valley which lieth be-
neath the hill *Casentius*, and
the

the fields called *Agri Aren-*
tini, which soone after he
made an Earledome, and
conferred that noble Title
upon him; and from these
two succeeded the famous
and warlike familie of the
Guidons (so renowned in
historic) which hath con-
tinued unto many successi-
ons.

Paulus Æmilius tells us
that *Manestus* the Atheni-
an, and sonne to *Iphicrates*
that famous Captaine, took
unto his bed a maid of a
ferrain Country, but so low
degreed that the historic
affords her not so much as a
name: who though she was
poore

poore in estate, yet was she rich and abundantly qualified both in the riches of the body & the mind. The son being demanded which of his two parents he affected most, his father or his mother? he made answer, that in his filiall duty and affection he gave the precedence unto his mother. But he that proposed the question, knowing the difference in their births & breeding, demanding the reason thereof, he gave him this satisfaction; True it is (saith he) that my father hath made me an Ally & Countryman of Thrace, but my mother hath

hath made me an Athenian, and the son of a noble Captaine:

Bersane was the daughter of one *Arbassus* a private souldier in the Camp of *Alexander*, who, as *Quint. Curtius*, and *Aul. Gellius*, affirme was of a sweet grace, and amiable aspect, that like the Sunne appearing out of a cloud, so out of the darknesse of her neglected fortune there shone such a majesticall lustre, that he who was then the worlds sole Monarch, preferred her before the wise and beautifull daughters of *Darius*, whom he had late vanquished: in
so

so much that it is related of him by the fornamed Authors, that after his first familiarity with her he was never knowne to cast an incontinent look upon any other, nor to have congress with any third, onely his wife *Roxana*, and this *Bersane*, whom he commended to his Queen, and made her his sole companion.

It is likewise reported of the famous *Rhodope*, that she was at the first but servant to *Isidmonsamius* the Philosopher, yet by her amiable feature & dexterous carriage she afterwards was advanced to such honour

as

as to be wife unto *Psammeticus* King of Egypt.

Lardana, from whom the renowned family of the *Heraclide* boast their descent, was a Damosell of a very low and meane parentage, and indeed no better than an hand-maid and servant, yet by her rare & unmatched vertue she after raised her fortunes to the eminence to bee a fruitfull seminary of many noble and renowned Gentlemen; for so *Herodotus* witnesseth of her in his *Euterpe*.

Pysostrates, as *Philarchus* historifies, matcht himselfe with a Virgin of rare beauty,

ty, but her birth so obscure and ignoble, that the story affordeth it no name; yet after, she by her wisdom and counsell advanced him from being a Gentleman of private condition, to a Monarchall government. Of her *Clademus* in his booke intituled *Redditionum*, reports, that she was for state a *Iuno*, for wisdom a *Pallas*, for beauty a *Venus*, and worthy to bee stiled the daughter of *Socrates*. It is moreover said of her, that she dealt Scepters, and disposed Crowns at her pleasure; so great was her power in the place in which shee governed.

I

I will end with *Asputia*
the daughter of one *Her-*
motinus a man of low con-
dition (as *Ælianus* the ap-
proved Historiographer in
his book *De varia Historia*
relates) who being snatcht
from the armes of her fa-
ther by a Persian souldier,
was for the excellency of
her feature and beauty, by
him presented to King *Cy-*
rus the son of *Darius* and
Parasatides. Her vertuous
education, unmatchable
beauty, singular modesty,
and approved wisdom,
were the immediate steps
to purchase her such favour
with the Persian Monarch,
that

that he not only made her
his Emperesse, but so tender-
ly affected her, that not-
withstanding his choice of
wives, and multiplicity of
concubines, from the first
houre that shee grew into
his knowledge & acquaint-
tance he never embrac't the
company of any other wo-
man. And after the death of
Cyrus, whose funeralls she
bewailed with unspeakable
sorrow, being afterward as
highly favoured by *Ar-
taxerxes* who succeeded
him in the Empire, who de-
sired to make her a partner
in his bed and Throne; yet
was it with long suit from
him

him, and great unwilling-
ness in her, before she could
be won to participate in ei-
ther of them.

And these out of infinite
I have collected onely to
shew unto you that Vir-
gins, howsoever obscurely
descended, who from their
Ancestours could neither
boast of wealth or Gentry,
yet by their vertues, beau-
ty, and generous behaviour,
have not only attained unto
matches of most especiall
remarque, but some also to
dignities imperiall.

Famous unto all ages, e-
ven to the perpetuities of
memory, shall be that great
Arch-

Arch-champion of virginity, *Virginius*, that brave Roman knight, whose name was giuen him in his childhood as a good *omen*, presaging what a defender of chastity hee would after prove, who because his sole and only daughter *Virginius* should not fall into the hands of *Appius Claudius*, one of the Decemviri, to be violated and dishonoured, when he perceived by the corruptnesse of the Iudge, and the perfidiousnesse of the false evidence, that shee was ready to fall and suffer under his cruell mercy, in the open face of the Court,
and

and at the barre at which
 her cause was then pleaded,
 he slew her with his owne
 hands, to vindicate her in-
 nocence; desirous rather (as
Valerius reports of him) of
 an innocuous child to bee
 the deaths man, thā the fa-
 ther of a defiled daughter:
 of whom *Silius Italicus* l.
 13. *Bel. Punico* thus speaks:
Virginia juxta
Gerne, cruentato vulnus sub
pectore servat.
 Behold before thee where
Virginia's plac't,
 Her white breast with a
 grievously wound defac't.
 The

The bloody knife doth wit-
nesse the sad stroke,
Which freed her body
from lusts servile yoke:
Whose modest innocence
so farre extends,
Her fathers act she in her
death commends.

CHAP. IV.

*Of election or choice before
marriage. The conveni-
ences and inconveniences
belonging unto marriage
disputed, and compared
with the honour and dig-
nity thereof.*

BEfore I come to wed-
locke it selfe, it is very
pertinent

pertinent that I speak something of choice before marriage. Saith one, *Liber esse non potest cui affectus imperant, & cupiditates dominantur*: he cannot be truly said to have a free choice and election, in whom his affections rule, and his appetites govern. The Queen *Artemesia* being asked by one of her Nobility what choice should be used in love? replied, All persons ought to imitate the skillfull Lapidaries, who measure not the nature of the gem by the outward hew, but the inward vertue. We have an old Adage frequent amongst

mongst us, which for the
most part proveth true, that
choice is soonest deceived
in three things; namely, in
Brokers wares, Courtiers
promises, and Womens
constancies: therefore it is
good for all men to looke
before they leap; for it is
generally found,

*Qui non ante cavet, isle
Passus erit quod sit triste.*

That man deserves of sor-
row double share,
Who once forwarn'd, will
after not beware.

In choosing a wife, looke
not upon the feature of the
body,

body, but search into the
fancies of her mind; and
take her not for her out-
ward person, but her in-
ward perfection. For if
thou makest election of
beauty, it fadeth; if of ri-
ches, they soon waste; if of
fame, it oft proves false; if
of vertue, that only conti-
nues. For as *Theopompus*
tells us, If the eye be the
chuser, the delight is short;
if the will, the end is want;
but if reason, the effect is
happy. And *Bias*, one of
the *Grecian Sages*, was
wont to say, that hee that
marrieth himselfe to a faire
face, oftentimes tieth him-
selfe

himselſe to a ſoule bargaine.

But there are ſome that ſcarce will admit of any choice at all, and ſay, Who that is free will willingly run into fetters like a ſoole? For whoſoeuer maketh himſelſe a Captive without constraint, incurreth the imputation either to be counted wilfull or witleſſe: & amongſt ſuch, one deeply entic unto me, who was in a great hesitation whether to marry or no, ſhewed me a fancy of his written to that purpoſe, which was as followeth:

What kind of wiſe were I beſt wed? A maid?

Shee's

Shee's young perhaps, and
knowes not how to trade.

A widow? Who stale lea-
vings can endure?

One old? Thou of a crab-
bed match art sure?

One fruitfull? Numerous
issue will aske cost.

One barren? Youth and
strength in vain are lost.

One rich? Shee'll domi-
neer, and master prove:

One poore? Whom want
oppresseth who can love?

One mute? Her tongue will
not delight mine eare.

A prater? That's a burden I
most feare.

One faire? Such aptest are
to be mis-led.

E 3

One

One soule ? Shee's tedious
both to board and bed.
No marriage then, Ile keep
my single state,
Since on a wife so many
dangers wait.
But if heaven will that I a
Consort have,
O grant mee one that's pi-
ous, wise, and grave.

So much for choice : I
come now to discourse of
marriage it selfe, and the in-
conveniencies and conveni-
ences thereof. For though
Diogenes the Cynick Philo-
sopher was of opinion, that
for a young man to marry
it was ever too soone, and
for

for an old man alwaies too late; and *Euripides* the Tragick Poet calls it an evill, yet to be desired; and that *Stobaeus* saith, a woman bringeth but two joyfull daies only in her whole life time, which are, the day of her marriage, and the day of her death; and that *Thales* seeing *Solon* lament the death of his son, gave him no other comfort than this, that for the like reason only he had refused to marry; and that *Cleobulus* meeting his son in the way, having finished the nuptiall ceremony, presented him with a branch of Hen-bage;

E 4 thereby

therby intimating, that his
sweet meat must be served
in with sower lawce, and a
terrible tempest was to suc-
ceed so temperate a calme:
yet we reade on the contra-
ry part, that *Lycurgus* the
famous Law-giver branded
al such with infamy as refu-
sed to marry. And the *Cas-
pians* made an edict, that
whosoever past their yeers
singly, and did not contract
matrimonie before they
came to fifty, in all feasts
and assemblies such should
have the lowest and most
dishonourable places allot-
ted them, as those who had
neglected their prime and
most

most flourishing time of
their age, and done a thing
meerely repugnant to na-
ture.

Homer tells us that the
Grecian Ladies in his daies
held wedlocke in such ado-
ration, as they reckoned
their yeers from their mar-
riage, not their birth : and
wee Christians hold, that
our Spirituall marriage is
contracted in baptisme,
confirmed in godly life,
and consummated in a re-
pentant death. Now con-
cerning whether it bee ne-
cessitous or no, it may bee
thus disputed :

Matrimony is therefore

to be esteemed and honoured, as being first ordained in Paradise, and since continued upon earth, and in a pious gratitude returns us many pious and gracious children, to be made Citizens and Saints in heaven. It purchaseth man the name of father here below, as a type of that great and Almighty Father above: here generating, as he there creating. God made nature, man here maintaines her: and to such things as elle would perish by time (by his posterity) he giveth perpetuity. Marriage puts fortitude into man, to fight boldly

boldly in the defence of his King and his Countrey. For who can be a coward, fearing his wife & children may be made captives? It maketh men wise, as careful to provide for them: it begets temperance, and out of voluptuousnesse breedeth modesty: for it limiteth lust within law, and prescribeth a moderation to pleasure, which in it selfe being damnable, is by matrimony made sufferable.

Now if some shall object and say, Though marriage with peace may be called the worlds Paradise, yet if it be with strife, it may be termed

termed the lives Purgatory; and that all such as marry in haste may repent at leisure: and some to the like purpose, may quote *Terence in Adelphis*, in these words :

Duxi uxorem, quam ibi non miseriam vidi? &c.

What have I got by marrying of a wife,

But misery to attend me all my life?

Children I have, and that's another care :

The charge to keepe them makes me poore and bare.

In toile and travell all my time I spend,

But

But of my tedious labour
there's no end.

Now I am old, and for my
age thus spent,

What's my reward, but
hate and discontent?

Many no doubt have for
these and the like feares bin
affraid, and forbore to mar-
ry at all, thinking with
Plautus, that he who de-
sires to intangle and intri-
cate himselfe into a world
of troubles, may provide
himselfe of a ship to guide,
or a wife to governe. An-
other will say, he that ta-
keth one who is faire and
false, weddeth himselfe unto
a world

a world of miseries; or if to one as vertuous as beautiful, yet in possessing a woman, he at the best enjoyeth but a needfull evill. To such it may bee thus answered, that in this they rather accuse fortune than wedlock; for all things that happen crosse and averse, are the effects of chance, not of matrimony. Much better it is therefore carefully to respect those good things thereon necessarily depending, than timerously to regard the disasters accidentally reflecting. Admit the worst that can be objected, yet is not marriage therefore to bee neg-

neglected; for if in all other courses and passages of our life we be crost, shall wee therefore be altogether deterr'd from prosecuting them, as things accurst?

Examine all trades, faculties, disciplines, or professions: (to instance some few in behalfe of the rest) what practise is it, though the most necessitous and useful, which may not be cavill'd at, or that we cannot find some colour to accuse? The Husbandman, though the frost prove violent, the snow unseasonable, the showers intempestive or immoderate, yet doth he
not

not therefore forsake his fields, cease his culture, and despaire of an happy harvest.

The Mariner having endured many stormes at Sea, in which his goods have been hazzarded, and his life endangered, doth not instantly upon his landing untackle his ship, & having brought her from the water, break her up to the fire; but rather proposeth to himselfe those many benefits which may arise by navigation: as that no profit can be made without perill, and no delightfull gain but with some great difficulty: he

hee considereth, that the
temperature of weather
succeedeth tempests; that
wealth commeth not by
wishing, but watching: nei-
ther can rest in age be pro-
cured, where labour and in-
dustry in youth is not pra-
ctised.

Warres take away the
limbs & lives of many, yet
doth not that terrifie o-
thers from the attaining
unto honour by armes: and
so of the rest. Good things
are not to be forborne for
the feare of evils that may
ensue, rather the worst
things are to bee endured,
that the better may bee
encouraged.

encouraged. Were it not then absurd that Husbandmen, Navigators, and Soldiers, shall not forbear to use all diligence & exercise in their severall qualities? (as no way deterr'd by the detriments belonging unto them) and shall any man forbear marriage for the multiplicity of cares and crosses w^{ch} some (though their vaine and idle feares) would asperse upon it?

Shall a Virgin feare to marry only with this evasion, Say I should be a widow; or having children borne, O what a griefe it would be to me to see them buried?

buried? Let her know that in this case death is to be blamed, not matrimony; and she may as well accuse nature for making us men, and not Gods. If either husband or children die, it is because they were borne, and their bodies created mortall, and not immortall.

It may be therefore thus further argued, that marriage supplies such deficiency in nature: for by a second nuptiall the wife loseth the name of widow, and redemeth not only the late lost name of husband, but to her children the forfeited name of father: by w^{ch} marriage maketh

maketh amends in what nature seemed to do amisse, and is rather a restauration than a deprivation to Orphaney and Widow-hood.

If you shall summe up the cares and troubles that depend upon wedlock, set but against them the profits & the pleasures, and they shall farre surmount them both in nature & number. What greater content to a man, than after the laborious travells of the day to repose at night in the bolome of a sweet and loving bed-fellow? What more delightfull hope thã the expectation of an happy issue? The
throwes

throwes of the mother are forgot in the birth of the child, and the pleasures of the latter far surmount the paines of the former: the peevishnesse of the childs infancie is quite forgot when he begins to prattle. What comfort their toward youth breeds, and what consolation their more staid yeers beget, I leave to their consideration who have beene the fruitfull parents of a fortunate progeny.

If then by lawfull marriage soules are here inspired upon earth to become glorious Saints in heaven, and parents (in their issue and succession)

succession) imitate the Creator himselfe, by giving life to others, that they by an alternate course, as they receive breath from their fathers, may also returne it to their own children (and so till the last dissolution): if it change the common titles of man and woman to the honoured names of father and mother; if it beget temperance, providence, and the rest, and make these carnall pleasures, which are otherwise interdicted and forbidden, honest and legitimate; if the certaine comforts so farre surmount all casuall corssives, as it is so graciously

graciously honoured, why should it not be generally embraced? And though Saint *Ambrose* saith, *Nuptia terras implent, virginitas Paradisum*; marriage peoples the earth, but virginity Paradise; yet Saint *Austine* prefers humble marriage before proud virginity. I conclude this Chapter with that of *Claudian* in *Europa*.

Nascitur ad fructum mulier prolemque futuram.

A woman was made fruitful in her birth,
Still to continue mankind upon earth.

CHAP.

CHAP. V.

*How parents ought to dispose
of their daughters. The
miseries of enforced con-
tracts. The manner of mar-
riage amongst the Ro-
mans, the Muscovites,
the ancient Britans, the
Gaules, the Germans, &c.*

PLato in his booke *De
Legib.* tells us, that man-
kind is by marriage made
immortall, and lasteth for
ever: for by leaving chil-
dren to beget children, the
father by successive genera-
tion is made immortall: of
which

which immortality all such
are justly deprived, who a-
bandon themselves to a life
single and solitary. But
there ought to bee a great
care in the parents in dispo-
sing of their children, the
better to cōtinue this bles-
sed perpetuity. The Empe-
rour *Aurelius* informeth us,
that there was a custome a-
mongst the *Rhodians*, or a
Proverb at least, that the
fathers to marry a son need
to spend but one day, but in
the disposing of one daugh-
ter they ought to consider
with themselves ten yeers:
which were it even in these
times carefully observed,
F and

and diligently imitated, might be the prevention of many inconveniences, or rather palpable mischiefs, of which we have had many wofull examples.

Some through their base avarice, not willing to allow unto their daughters sufficient dowers. Others (too prodigall) have stretch themselves beyond their ability and meanes, to be the ruine of their children by pride, and of themselves by poverty. Others (ill advised, or too selfe-opinioned by their too much dotage on the sons have cast too great a neglect upon the daughters

daughters; by which, as they lose time, so they forfeit duty, and many times chastity: for when they come to maturity of yeers, such as their fathers have no care to bestow, have a will to dispose of themselves; the event of which is for the most part disaster and penurie. Others will enforce them to marry where themselves like, and not where their children love; the effects of which are commonly discontent and misery (for inequality either in yeeres, fortunes, or affections, is the road way to spouse-breach and di-

divorce: for where there is dis-union of hearts, there must needs be disorders in the house.

How often have forced contracts bin made to adde land to land, not love to love? and to unite houses to houses, not hearts to hearts? which hath beene the occasion that men have turned monsters, and women devills. I forbear to instance any, for in nomination of the dead I might perhaps give distast to such of the kinred who yet survive, who no question could rather wish that the memory therof were rather buri-

ed

ed than blazed abroad. Further, who shall but follow the Circuit in the Countrey, besides these tryalls here in the City, shall seldom find a general Assises without some evidence or other given upon the like tragick accidents. But leaving these, I purpose in the next place to speake something concerning the ancient ceremonies observed amongst the *Romans*, and others, in their contracts and nuptiall ceremonies.

The *Romans* called them *Sponsalia*, à *spondendo*, of the vow and promise made each to other, which words

were writ down, recorded, and sealed before witnesses, and those were called *Signatores*. Before the ceremony, the Bride and Bridegroom consulted severally either of them with a soothsayer, to know what *omen* should bee in their future marriage. Of which *Iuvenal* in his tenth *Satyr* maketh mention:

Veniet cum signatoribus auspex.

.i. The Soothsayer comes with those that signed to the contract. *Aul. Gellius* informes us that the young man gave unto the Virgin a ring,

ring, which she ware upon her fourth finger on the left hand, because to that finger alone (as the best Anatomists tell us) proceeds a veine that hath its originall from the heart. The word *nuptia* is derived from *nu-bo*, which signifieth to cover: and *Plinie* saith, that the woman was presented unto her husband in a yellow vaile, which was called *Flamineum* (which colour is held to be the embleme of jealousy) & with that she covered her face. And in regard of the good successe which *Romulus* and his souldiers had in their rape

of the Sabine Virgins, they still continued a custome, that the Bride-groome should snatch away the Bride from the lap or bosome of her father, mother, or the next of their alliance and kinred: and after this seeming violence, her husband was to part or divide the haire of her head with the point or top of a speare, with which some Gladiator or Fencer had before beene slaine, and that was called *Hasta calibaris*. The morall wherof (as the Author informeth me) was, that nothing but such a lance or speare, or such like violence, should

should after dis-joyn them.

Plutarch in Roman. Qua-
stion. 87. demands why the
Brides haire from the up-
per part of the forehead to
the crowne was separated
with such a lance or speare?
Was this (saith he) a sym-
bole or embleme that the
Romans first marriages were
made by war and rape? Or
is this admonition to the
Brides, that they being mar-
ried unto a warlike people,
should therefore use mode-
ration both in their habit
and diet? Or (as *Lycurgus*
commanded) that all the
gates and portalls of their
houses should (without

F 5 other

other cutiosity) be only figured with the sawe & the axe, to signifie that nothing vaine or superfluous should enter in at those doores? Or doth it imply (by circumstance) that wedlocke ought not to be dis-joynd but by sword and death? Or is it because the speare is consecrate to *Iuno*, who is also called *Pronuba*, that is, the Goddesse of marriage, all her statues being pourtrayed leaning upon a lance or javelin? and that she is called *Dea quiritis*? and that a speare was anciently called *quiris*? whence *Mars* tooke his denomination

tion of *Quirinus*, &c.

The next day after the nuptialls was a feast held, to which all their friends and kinred were invited, and such they called *Repotia*: their Aruspices or Witch-es conjectured of their future good or evill by a Crow, because such is the consociety of those birds, that if one of the matched couple perish by accident, the other remaines widowed and singular ever after.

There were then severall wayes by which a Virgin became a mans lawfull wife: The first was called *usu*,
that

that is, by prescription, that is, if she were contracted by her Parents or Overseers, and continued with her husband the space of three entire yeeres, without being absent from him three whole nights in a twelve-moneth. The second was, *Confarreatio*, which imports, that when being married before a Flamine or chiefe Priest, before ten witnesses, the married couple eat together of a barley cake, before used in the sacrifice, which was called a *Far*, and the solemnities (as *Cicero pro Muræna* avertes) were called *Farra*.

cea,

cea, from barley. The third was, *Coemptione*, of buying and selling : for the wife bought her husband, under a seeming pretence, with a small piece of silver. *Suetonius* speaks of a fourth, which is titled, *Sortitione*, which was by lot or lottery. But in the former, which is called *Coemptione*, where, by the ancient Roman lawes,

Nubentes mulieres tres ad virum asses ferre solebant.

when the women that were to bee married brought three small pieces of money

to

to the Bridegroom, the man was not called by his own name, nor the woman by hers, but he *Caius*, and she *Caia*, in remembrance of the most excellent and vertuous Matron *Caia Cecilia*, wife to *Tarquinius Priscus*. Then the new made Spouse being brought home by her friends to the very doores of her husbands house, she was to say, *Vbi tu Caius; Hic sum ego Caia*: which *Erasmus* thus interpreteth, *Vt tu Dominus, ita ego Domina*: i. as thou art Master, so am I Mistress: and shee that was thus married might justly challenge

challenge the title of *Mater familias*, or, Mother of the household. The Bride was lighted thither with five torches burning, which did intimate the great necessity that married wives have of these five gods and goddesses, *Jupiter, Iuno, Venus, Suala*, and *Diana*, otherwise called *Lucina*.

There were no contracts held to prove successfull amongst the Romans which were not celebrated with the two Elements of Fire and Water. It is in one of *Platarchs* Roman questions, What is the reason (saith he) that in all nuptials the

the Bride is commanded to touch Fire and Water? Is it because that Fire is an active Element, and therefore representeth the man; and the water a passive, and consequently an Embleme of the woman? Or is it because the Fire illustrates, & the Water purgeth: therefore the wife ought by all her endeavours and industry to preserve her purity and chastity? Or is it because that as Fire without humour to feed loseth its fury, and abateth its strength; and water without some heat groweth use lesse and without motion: so man and woman

man, separated and dis-joy-
ned, are of no validity and
power, but by conjunction
or commixtion of their se-
veral faculties, they by offi-
ces belonging unto marriage
are made compleat and per-
fect? Or doth the morall
extend so far, that the one
ought not to forsake the
other, but to endure prospe-
rity and adversitie alike,
though they be driven to
that extremity that they
have no other good thing
left them save only Fire and
Water to comfort them?
According to that of *Seneca*
the Tragedian, *Amor peren-*
nis Conjugis casta manet: .i.
The

The love of a chaste wife
lasteth for ever. Or as O-
vid writ in his exile unto
his wife in these words,

*Nil opus est morte pro me,
sed amore fideque,
Non ex difficili fama peten-
da tibi est.*

Die not for mee, no such
thing I desire:

Thy love and faith shall
make thy fame aspire.

But to proceed with the
Roman Ceremonies: *Ser-
vius super Aeneid.* Obser-
veth, that when the woman
was brought to the doore
of the Bride-chamber, shee
annointed

annointed the posts with
oyle, and was called *uxor*,
quasi unxor, ab unguendo:
this done, the husband took
her in his armes, and lifted
her over the threshold with
a seeming violence, because
(in modesty) she should not
be thought to go willingly
without some force unto
the place where she should
unloose her *Castus* or Vir-
gin girdle. At her comming
in, all the company present
called with a lowd voyce,
Talassio, Talassio: the reaso
of which clamour *Plutarch*
renders us *in vita Pomp.* as
also in his 31. Roman que-
stion, to this purpose:

In

In that great rape which the souldiers of *Romulus* committed upon the Sabine Virgins, one of the fairest among the being catcht up by one of the meanest souldiers, some of the rest, envying his good fortune, would have taken her away from him by force; which he perceiving, cried out, *Talassius*, and that he was bearing her to *Talassius*, who was then a prime young Gentleman of the Army, and of great remarke amongst the Romans: by which clamour he was suffered to convey her privately unto him. Since which time they have observed

served in all their marriages to use the name of *Talassius*, as in all the Grecian nuptials they sing *Hymen, Hymenae*.

Many other superstitions they have used, which might seem tedious here to relate, as their *Nuptialia dona*, .i. Their marriage gifts & tokens, the bed in which they reposed the first night being called *Lectus genialis*, or (as some will have it) *Lectus genitalis*. And if at any time there were at difference or dissention betwixt themselves, they repaired to a Temple or Chappell erected to the honour of a certaine

certain goddesse called *Dei*
viriplaca, as much as to say,
the goddesse pleasesman;
where when they had staid
a while, and offered such
oblations as were by the
Flamines appointed to that
purpose, all their jarres as
they were before debated,
so they were then and there
ended, and they departed
thence well satisfied and re-
conciled.

CHAP.

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CHAP. VI.

How marriage is solemnized amongst the Russians, the Gauls, the Assyrians, the Greekes, the Namasanes, the Scots, &c. The honour of marriage, and of twelve impediments that may hinder it.

THe manner of solemnizing Marriage amongst the Russians or people of Muscovie is different from other nations: for the man, though he never in his life time beheld the woman, yet is he not permitted to have any or the least view of

of her when he would sol-
cite her for marriage, but it
is done by his mother or
next kinswoman and when
the match is agreed upō, as
well by the Parents as the
parties, (for without the
consent of the Parents no
marriage is held amongst
them lawfull) the father
and chiefe friends meet to-
gether and conclude about
the dower. It is to be ob-
served, that the Virgin
brings the dower, but the
young man maketh her no
joynture unlesse shee have
issue by him, and then she
hath full interest in his e-
state.

And

And if shee were never married before, the Parents and friends enter into bond that she shall prove a Virgin. The contract thus concluded, they send tokens the one to the other, but interchange no looks at all while. The Eve before the nuptial day, the Bride is carried either in a Callimago or Coach, or if it be winter, on a sledd (by reason of the snow and ice) to the house of the Bride-groome, with her wedding clothes, and the bed on which they are that night to lie, which for the most part is very rich and costly. That night
G she

Shee is accompanied with her mother and her other friends, but all this while of him not seen. The next day she is married in a vaile, or rather an hood of knit worke or lawne, which covereth her from the Crown of the head to the waste. They and their friends ride all to Church, being well mounted, though never so neere the place, and though they be people of the meanest quality amongst them. The words and contract with the ceremonies, as the Ring, &c. are almost one with ours: and the nuptial knot being knit by the Priest

Priest, the Bride comes to her husband there standing by the Altar, & bowes herself as low as to his foot, in signe of future obedience: in requitall of which, the Bride-groome casteth his upper garment over her, as a token or promise that he wil from that time forward shield and protect her.

To these two standing together, come the father and the next alli'd unto the woman, and bowe themselves to the Bride-groom, and his father and friends doe the like to her, as a tie and union of love & affinity betwixt the two kindreds

and families: to bind which there is a loafe of bread presented to the Priest, who breaketh it, and distributeth it amongst them, of which they all eate, and protest withall, that they are all as one loafe made of so many severall grains or as so many guests invited to one table. This ceremony ended, the husband takes the wife by the hand, and lea- deth her to the Church porch, (their fathers and friends following them) where they are met by others, who present them with bowles and cups of severall fashions and sizes,
Fill'd

fill'd with Meade and Ruff-
wine, whereof the Bride-
groom first takes a Chark
or Chalce in his hand, and
drinkes to the Bride; who
opening her hood or vaile
below (yet so that her face
is still unseen) she pledgeth
him: this done, they part at
the Church door, he goeth
to his fathers house, and
shee to hers, where they
entertaine their friends a
part.

At the entring into which
houses, corne is cast upon
them from the upper win-
dowes, in token of fertility
and plenty ever after to at-
tend them. The evening

G 3 come,

come, the Bride is conducted to her husbands fathers house, and there lodged that night, her vaile still covering her head. Besides, she is injoynd from her mother and other Matrons her friends, not to speak one word, because the husband is neither to see her face, nor hear her tongue, till the next morrow after their marriage; neither is she that day to speak at all, saving some few limited words, meereely of forme, nor three dayes after. If she transgresse the least of these ceremonies, it is a great dis-reputation to her
all

all her whole life after.

The third day expired, they depart unto their own house, which is by this time sufficiently accommodated. And herein is to be observed, that for the marriage day, & the whole time that the nuptiall feast is solemnized, he hath the honour to be called *Molodax Knez*, that is, young Duke; and the *Molodax Knezay*, the young Dutchesse.

Julius Caesar in the 6. book of his Commentaries tells us, that amongst the ancient *Gauls* (which is now the French nation) the husband brought so much goods, &

laid it down, as did amount to the dower with his wife brought with his, and a just account being taken, the stock was put together, the party surviving being made full Executour, and possessing both their meanes to them and their children.

Cornelius Tacitus gives a noble commendation of the *Germans*. The wife, saith he, never bringeth or assureth any dower to her husband, but he to his wife, the Parents, cousins, & friends being present to approve or dislike of all such passages as are betweene them :
neither

neither is there any enter-
change of love-tokens, in-
tending to delicacy, or to
corrupt the chastity of the
woman; but his present is
a couple of Oxen yoked,
an horse bridled and com-
pletely furnished, with a
Sword, Buckler, or Target,
and a Iavelin: neither doth
she interchangeably pre-
sent him with any gift, save
some weapons, either of of-
fence or defence. And that
the wife may not think her
self exempted from the
cares, travells, and dangers
that the husband may ei-
ther by his industry at
home, or valour abroad in-

G 5 curie,

curre, these yoaked cattle, the Horse, and weapons of warre, are a remembrance unto her.

There are very few known adulteries committed amongst that great and populous Nation, for the punishment therof is very severe and speedy. For she that shall be found guilty of such an act, her husband causeth her to be shaven, & then stript naked, and after brings her out of his owne doors in the presence of all his and her neereſt kinred, then beats her with a battoone through the streets: for there is no connivence
to

to be used, or pardon to be granted to any woman who hath once violated her wedlocke chastity: neither can her youth, beauty, or riches, though all should meet together in one, ever purchase her to have the honour of a second husband; so odible and detestable is that sinne held amongst them.

The *Affyrians* take their daughters with them (whē they be marriageable) to the market, and there such as want wives buy them for their money, or money-worth. The like is in custome with the Babylonians, & people of Thrace: so did

did the ancient Grecians purchase their wives, either for coine, or some other commodity that was vendible. The like the Indians in many places observe.

Ipbidas the son of *Antenor*, according to *Homer*, gave fifty yoke of Oxen to his father in-law to enjoy his daughter in marriage In *Tapila* a great City in India, situate betwixt the two Rivers of *Indus* & *Hydaspes*, they entertain no wives into their conjugall embraces which they buy not at some price. *Strabo* in his booke of Geography, lib. 15. informes us, that in some Countries,

Countries, as Carthage and others, there was a custome, that if a poore mans daughter by reason of her poverty could not compasse a husband, she was brought to a publike faire or market, with trumpets and lowd musicke before her, and when a great confluence of people was gathered about her, first her backe parts were discovered bare as high as to her shoulders from her heele, and then the like before; and if upon that view shee were found to be well featured, and no way defective, at the charge of the City shee was to bee provided

provided of a husband.

Plato in his sixt book *de Legib* writes, lest any man should be deceived in the choice of his Bride, and so after repent himselfe when it is too late, that it was thought convenient, that divers assemblies of young men and maids should bee permitted to wrestle, and try masteries together, having their bodies naked frō the neck to the waste, as far as modesty would give leave. But *St. Jerome* against *Jovinian* condemneth this wanton and lascivious custome, and so doth *Clemens Alexandrinus*, *padag. lib. 2.*

cap.

cap. 9. and St. Cyprian in his book *De Virgin. habit.* in these words, The honour and bashfull shame of the body are both preserved in the modest coverture of the garment. And Blandus *supra leges interposit. cap. 1.* writeth, that the very feare of shame, without the terror of death or torment, is sufficient of it selfe to put off a contract.

The *Namasanes*, a people of *Lybia* (as *Herodotus* informes us) had a strange custome, to cause the Bride the first night of her nuptials to prostitute her selfe to all her guests, and then shee
was

was injoynd to preserve her chastity for ever after. The Anthropophagi, the Medes, & some part of the Æthiopians, after they bee once married, are admitted free congresse with their mothers and sisters. The Arabs make their wives common to all the kinred. The Moores, Numidians, Persians, Parthians, Garamantes, the Turkes, and some Iewes, take as many wives as they can wel maintain: and the Ancient Athenians made their wives and daughters common.

It was once a custome in Scotland, that the Lord of the

the soyle might lay just claime and title to every Virgins maidenherd, who was to be married within his Lordship. For by that custome the Tenant held his land; which was after quite abolished by King *Malcoline*, who ordained that the new married couple should redeeme her virginity, in which her Landlord pretēred interest, with a small piece of gold, which in many places of the Kingdome is observed even untill this day.

A young man of Lacedemon, being seated in the Theater, when a valiant
and

and ancient Captain (a single man and Batchelour) but for his valour and famous atchievements much honoured by his Nation, came to take his place, to be a spectator of the sports & games there presented; hee denied to give him place: at which *Callidus*, for so was the Captaine called, much offended at the arrogance of his youth, gave him course and bitter language: to who he returned this short answer, Thou hast (O great Captain *Callidus*) as yet fathered no child, neither occasioned the birth of any, who comming unto my
age,

age, may when I am come
unto thine, in this place a-
rise to do me a like honor.

Plato also in his book of
Lawes, appointed single
men no place of dignity in
the Common-weale, nor
suffered any to bee confer-
red upon them; but caused
them to bee more charged
with fines & amerciaments
than any of the other mar-
ried Citizens. *Socrates* pro-
fesseth of himselfe, to have
learnt more morall Philo-
sophy from women, than
naturall, of which he made
excellent use.

In marriage there is a do-
mesticke Common-weale,
in

i. in which the Father of the family may expresse wisdom, temperance, justice, piety, and all other vertues: by loving his wife, instructing his children, governing his family, ordering his affaires, disposing his goods.

The Romans in the year that *Quintus Metellus* was Consull, established many famous and worthy Lawes and priviledges, to encourage people to marry, and especially, unto those who had numerous issue, and great increase of children: for without wedlock all alliance would be extinct, all
Common-

Common-weales in short
time decay, & all sweet so-
ciety be quite abandoned.

There bee twelve impe-
diments to hinder lawfull
marriage, or to disannul it
after it be once consumma-
ted, which Cardinall Caie-
tanus comprehends in these
four verses:

*Error, cunctio, votum, cog-
natio, crimen,*

*Cultus disparitas, vis, ordo,
ligamen, honestas:*

*Si sis affinis, si forte coire
ne quibus,*

*Hac socianda vetant conu-
bia, facta retractant.*

Thus

Thus paraphrased.
Errour, cendition, paren-
tage, and vow,
Adultery (the law will not
allow
Disparitie in divine wor-
ship) and
Violence or force, or where
we understand;
In priesthood, there's pro-
phanenesse, or else where,
False faiths profest, wee
likewise must forbear,
When there is precontract,
for honesty,
Affinity, and disability:
These twelve from present
marriage us dissuade,
Or can retract from wed-
lock when 'tis made.

I end

I end with this of *Socrates*: Let men obey the Lawes, and women their Husbands, whole duty is to bee wise in speaking, and mild in conversation; circumspect in promise, and carefull in performance; faultlesse in taking, & faithfull in giving good counsel; patient in adversity, and not puffed up in prosperity; somewhat indulgent over his wife, but most industrious in the education of his children.

And a good wife, according to *Theophrastus*, must bee grave abroad, gentle at home, constant to love, patient

patient to suffer, obsequious^s to her neighbours, obedient to her husband. For silence and patience are the two indissoluble ties of conjugall love and piety.

CHAP. VII.

What manner of Lectures Wives in the Country read to their Husbands. The severall dispositions of Wives, and humours of Husbands, illustrated by divers selected Histories. The morosity of the marriage bed.

YOU see what marriage is, or at least what it ought, to

ious
ient
nce
two
ju-
to bee. But hitherto I have
onely read a Lecture unto
women, but I come now to
shew you what manner of
Lectures wives use to read
unto their husbands: & for
method sake I will divide
them into severall heads.

ures
read
The
of
s of
d by
ies.
ar-
is,
ght,
to
And first begin with the
Country. I find in a Prog-
nostication or Almanacke,
continued from the date
thereof to the end of the
world, written by *Jacobus*
Henrichmanus, & dedicated
to the generous *S. Christo-*
phorus Baron of Schwar-
zenberg: and the illustrious
Poet *Henricus Bebellius*;
to this purpose. In this
H yeer

yeere, saith he, Virgins and
Wiues shall have long
haire and short memories:
women shall participate in
their domesticall govern-
ment with their husbands,
and strive to rule alike, if
not with precedence; and
when they are willing to
 sleepe, whisper many pri-
vate lectures in their eares,
which they would not listen
unto: old strumpets shall be
apt to negotiate betwixt
young men and new mar-
ried wives, to make sinfull
bargaines: moreover, there
are divers which shall bee
suspected to be honest, and
though they be not so, yet
shall

shall they bee glad to take
the injury upon themselves.

The same *Bebellius*, in his
secetia, saith, that from wo-
men themselves he hath
received three things, in
which there is no credit to
be given unto them. First,
when shee weepes, because
she can command teares at
her will: next, if she feigne
her selfe to bee sicke, for
there is no trust to bee im-
posed upon her till thou
seest her quite dead: and
lastly, if having invited her
friends unto a great feast,
she simper or eat nothing,
it is to be presumed that she
hath first dined in the kitch.

or else shee hath reserved
the choicest bit of all, to
please her own palate after
the guests be departed.

Fourc things kill a man
before his time; a sad or
sorrowfull family, meate or
drink immoderately taken,
a pestilent aire, and a faire
wife. Fourc other things
wee are also to take great
care, that we forbear: first,
how we read another mans
letters, the cōtents nothing
concerning us; next how
we meddle with any thing
in a Smiths shop, lest wee
burn our fingers; then to be
carefull what we taste in an
Apothecaries shop, lest we
light

light upon poyson ; lastly,
how we adventure upō any
woman, to grow into any
private familiarity with
her, whose condition wee
know not. Others have a
proverb frequent in their
mouthes, that those men
grow soon rich, whose Bees
prosper and their wives pe-
risha ; or whose sheep and
oxen thrive with them, and
their wives faile them.

If a man would have an
exact wife, endowed with al
the gifts of nature, the bet-
ter to decore her, she must
have an hand from Prague,
a face from Brittain or Eng-
land, breasts from Austria, a
H 3 belly

belly from France, a backe
from Brabant, white thighs
and hands from Colonia
Agrippina, feet from the
Rhine, *pu**nd**ibundant* Bava-
ria, and *nates* from Suevia.
But from the cōstitution of
the body, I come now to
the condition of the mind.

As there are many sorts
of wives, so there are many
kinds of husbands: as one
for instance (I begin with
the country.) A plain coun-
try fellow, upon some ex-
traordinary occasion, com-
ming from plow before his
houre, found a young man,
his neighbours sonne, very
busie with his wife, and
came

came suddenly upon them before they could any way evade it ; which he seeing, said to his wife, O sweet heart, what is this I seee couldst thou not have picked out a more private place then this ? Ile put it to thy selfe, how scurvily would this have showne, if any stranger but my selfe had come in, and seene what I doe now ? and with this gentle admonition departed satisfied.

But all husbands (as I said before) are not of the like temper ; for instance : An handsome country wife, & wel reputed of amongst her

H 4 neigh-

neighbours, used every night as soone as her husband came to bed, to catechize him, what company he had kept? and how he had spent the day? and still used to keep him waking past midnight, when the poore honest man, who had travelled hard all the day, had rather been at rest, and that shee would have read him asleepe. But at length observing that shee was somewhat precisely given, and that she used often to goe to confession, he began to consider what great sins she might be guilty of, of which she need so often
to

to desire absolution: and to that purpose watching the time when she used to goe unto her Cōfessour, he had gotten into the Church before, & privately hid himselfe, so neere to the Altar that hee might easily heare whatsoever passed betwixt them: and when amongst other quotidian (or as some call them veniall sins:) she began to proceed further, & say that she had committed adultery with such a man so often, & so often with such a neighbour: her Confessor began with her and said, indeed siter the sin of adultery is a great and hainous

H 5 crime;

crime, and therefore leaving the rest, I will begin to allot you penance for that: at which word the fellow rising out of his place said, No good Sir you shall not need to do that, I pray you absolve her of all the rest of her sins, but for that of adultery ile give her such penance ile varrant her, that she shal not need complaine, and desire other from you: so taking her by the arme led her home and basted her soundly.

Poggins the Florentine, an excellent Oratour, in his *Faccetiis*, reporteth this story. A woman amongst us (saith he)

he) vvas so contrary unto
her husband in all things,
that vvhatsoeuer shee had
said, how absurd soever it
vvere, she would maintaine
it even to death; who scold-
ing and bitterly railing
against her husband, one
day amongst many other
liveries which shee gave
him to weare for her sake,
she called him low sie knave,
at which vvords growing
vvondrous impatient, hee
beate her with his fists, and
kickt her with his heeles;
notwithstanding she never
ceased to iterate the same
words over and over, and
the more he strook her, the
more

more shee persisted in her obstinacy. At length having so tired himselfe with beating her, that he was scarce able to lift his arme so high as his head, & yet vowing to himselfe that hee would then get the mastery or never, he bethought himselfe of another course, and tying her fast to a cord, let her downe into a Well, there threatning to drowne her unlesse she should cease that language: but the more he menac't her, the lowder she talk't not changing a syllable: at length he sunke her body so farre as to the chin, and yet nothing was in her mouth

mouth but lowlie knave,
which she often repeated;
hee then ducked her over
head and eares; when not
being able to speak because
the water choaked her,
what she could not do with
her tongue she expressed
with her fingers, and hold-
ing her armes above water,
by joyning the nailes of
her two thumbs together,
she did that in action, which
she was not able to deliver
in words; insomuch that
her perverse obstinacy pre-
vailing above his punish-
ment, he was forc't to draw
her up again, being ever af-
ter a subject to her mo-
rosity

rosity and bitterneſſe.

Another Countrey Farmers wife, when no Lecture ſhee could read unto her husband (though ſhe troubled him with many; and thoſe not empty of variety) could prevaile with him, whē ſhe found that ſhe was not able to bring him to her owne bow, in a meere malicious deſpaire ſhe run to a river ſide, & leaped in, and ſo drowned her ſelfe.

At length the place being ſhewed to the good-man where ſhe plunged in, and her body not appearing above the water, he went to dragge for it againſt the ſtreame;

streame; but his neighbours
advising him not to take
that course, but rather to
search for her with the
streame; he made answer,
My good neighbours no
such matter, for know that
in her life time she was so
obstinate, froward, and con-
trary to all reason, that even
in death her very body
must needs swim against
the tide, though it be pre-
posterous against nature.

This calls to my remem-
brance that of the Cynicke
Diogenes, who was wont to
say, hee allowed of them
who were in a readinesse to
saile upon the sea, but failed
not;

not; who were about to give other mens children their breeding, but bred them not; who advised with themselves to take upon them the affaires of the Common-weale, but tooke them not; and who was alwayes towards wiving, but wedded not: intimating those persons to bee wise who runne not rashly into such things of which they have not before made prooffe and triall. For when men are once entred into them, they forfeit their owne liberty, as not able to retract or withdraw themselves at their pleasure, Who
fo

so committeth himselfe to
the mercy of the seas, must
stand to the grace of the
winds and weather: who so
undergoeth publike office
or magistracy, cannot at his
will retire himselfe to a pri-
vate state and condition of
living: and whosoever mar-
rieth a wife, if hee be said
not to be his own man, alas
what little hope hath he to
prove his owne master.

The same Philosopher
seeing a very faire woman
sitting in an horse-litter or
chariot, he said to one that
stood by him, Now surely
another cage than that had
been more meet for a beast
of

of that kind: noting that
such froward creatures as
some women be, are more
fitting to looke out of a
grate than a casement. The
Lectica in Greece, which I
here call a horse-litter, was
a certaine manner of seat
neere unto that fashion, in
which noble women and
great Ladies were used to
be borne through the streets,
not by horses, but upon
some fixe mens shoulders;
being made with Lattice
windowes, & grates crosse-
barred, which our late Se-
dans in some things imitate.
Those casements were to o-
pen & shut at pleasure, that
they

that they might looke and bee
seen, or not: so that it shew-
ed & represented to the eye
the manner and likenesse of
a cage for birds, or a pen,
in which to keepe divers
strange beasts: which was in
great frequency among the
Grecians. And in such did
the wives of the *Areopagi-*
tes, or chiefe Senatours, and
other great Ladies use to be
borne through the streets;
in imitation of them, of-
entimes loose and wanton
and amells: for great persons
cannot devise that for state,
which the proud (how
poor soever) will not strive
to imitate.

I have

I have read further, of a Countrey-man, who had a notorious scold to his wife; and whether he came from the market, or from the field; or whether hee sat downe to meat, or prepared himself for bed, she was alwaies thūdring in his eares: nay she would not cease dostrinating him in his neighbours house, but home and abroad were both alike unto her; and still the more he threatned or cudgeled her, her cōtumelious railing was still more insolent & lowd; abusing him in language by no allowance. At length he thought to try conclusions,
and

and provided himself of an
harsh tun'd pipe, on which
he could not play any thing
that tended to musick; and
ever when she began to
scold, hee streight without
any reply began to play,
but so untunably and shrill,
that it almost drowned her
language: this fretted her
worse, in regard that hee
gave her no other answer
at all, whereby to give her
matter to worke upon, in so
much that for very anger
and despight she left off rai-
ling, & fell to skipping and
dancing: of which being
weary, as having tired her
self, she flew up to his face,
and

and snatcht the pipe from his mouth: which he seeing began to sing, but as discordingly as before; at which shee in a great rage left the house, and went to complain to her neighbours, & the Goodman went abroad about his businesse. At night she began again, but shee either fast sleeing, or counterfeiting sleep, she deferred the second part of the Lecture till the next morning; and when she began her Tune, he fell to his old Tune, with which she was so vext and wearied withall, that wanting breath she was forced to give over: but
after

after recollecting her selfe,
and finding how painfull it
was to her and how easie to
him, she at length submit-
ted her selfe, and desiring
attonement, promised and
protested unto him, that if
hee would forbear his pi-
ping and singing, she would
ever after forbear her scol-
ding and railing.

These and the like misde-
meanours in ill governed
women, was the cause that
two neighbors walking to-
gether, and spying where a
curst quean had newly han-
ged her selfe upon a peare-
tree in her husbands Or-
chard, the one said unto the
other

other (having a shrew to his wife); I marry Gossip, this is a good sight, it were happy for us in the country if all the rest of our trees had the like fruit hanging upon them. I conclude this chapter with that of *Iuvenal* in his 6. *Satyr*.

The marriage bed hath seldom yet been free
From mutuall braules and nuptiall calumny;
Sleepe in their resting place hath no abiding,
Shce'll keep thee waking with continuall chiding.
Iealous shce must bee thou hast gone astray,

Then

Then worse than Tigers
(who have lost their prey.)
She rageth, and t'encourage
this debate,
Those children shee best
loves shee'l seem to hate.
Some Strumper she will fa-
shion in her mind,
And swear that thou to her
art far more kind.
With one or other she up-
braids thee still,
Then weeps again, for she
hath teares at will.

I CHAP.

CHAP. VIII.

*The love that ought to bee
betwixt man & wife. Why
women speake more and
lowder than men. Of a sim-
ple married wife. Divers
other Histories of pleasant
passages in the country.*

A Question being asked,
why our first and
great Grandmother *Eva*,
was rather in her formation
taken out of the side of *A-
dam*, than any other part of
his body? It was thus lear-
nedly answered: Because
the side is the middle of the
body, to signifie that the
woman is of equall dignity
with

with the man; and therfore
she was taken not from the
head, nor the foot; for shee
must not be superiour or in-
feriour unto him. It is pro-
bable also that shee was
taken out of the left side:
for the heart of man in-
clineth that way, rather
than to the other; to denote
unto us, that man and wo-
man should imbrace each
other with an hearty & in-
tire love: and as the left side
is the weakest, so the wo-
man made from thence, is
the weaker vessel. Also all
male children are conceived
in the right side, and the fe-
males in the left: and as the

sides are defended by the armes, so ought a woman to be by her husband.

Another demanding a question, why women were more apt to talk, and for the most part, make a greater & lowder noise than men? Answer was returned, that for that there was very great reason to be given: for saith he, we know that *Adam* the first man was created from the dust of the earth, w^{ch} is of its own nature, soft, pliant & tractable, & in the handling yeeldeth no noise or sound at all: but the woman was made of a ribbe (a bone taken out of

Adams

Adams side) which is of a much harder temper: Now for example, take a bushell bagge or a quarter sack, and fill it with dust, or with flesh, and tumble it or trosse it which way you please, no eccho ariseth from thence at all; but empty them, and fill them with bones, and so shake and bowle them together, and you shal then heare what a ratling they will keepe.

Of a more gentle disposition than those before remembered, was she of whom I now am to speake, who instead of a Curtaine Lecture, read by her to her husband,

had a strange one read to her; the manner whereof followeth. Not farre from Reeving, a Towne under the Imperiall jurisdiction, a very faire countrey wench, but very simple withall, who was newly married to one of the young rusticks there by, some quarter of a yeere after shee had bene married, came to a Fryar to be confest, who casting an adulterous eye upon her, & finding her by her simple answer to bee none of the wisest: the businesse which she came for, being quickly run over, he presently fell upon another matter, and
told

told her, that shee was run
into a great arrerage with
him, for not paying him
Tithes. The woman inno-
cently demanded of him
what Tithes were due to
him? Marry saith he, for e-
very nine nights wch thou
lyest with thy husband, the
tenth is due to me. Truly
Sir, replied she, I pray you
to excuse mine ignorance, &
heaven forefend but what-
soever should bee due unto
you from mee, should bee
fully satisfied. At which he
retired her into a sequestred
olace, and there abused her
honest simplicity. After
which returning backe to

her house, she began modestly to chide her husband, who would not tell her of those duties and tithes due to the Friar her Confessour, & so told him all the whole circumstances before related. The man said little, knowing the weaknesse of his Wife, and loath to have his owne shame to be made publike, yet vowing revenge in heart; and fearing that being a Churchman, upon his complaint the Friar might find some favour with the great ones, he bethought himself of a safer course, and resolved withall to bee his

owne

owne justicer: for, dissembling the matter, and taking no notice at all of any such thing as passed betwixt the Fryar and his Wife, he made meanes to insinuate into his more familiar acquaintance; to which the Friar most willingly assented, because under that colour hee might have the freer and lesse suspicious consociety with his Wife. Vpon this new acquaintance, the rustick invited him to dinner, & desired him to come alone; which was a motion that he willingly imbraced. The day was appointed, and

I 5 good

good cheare provided: now
the good man commanded
his Wife to reserve all the
water shee made for two
dayes together, and keepe
it in a vessell by it selfe;
vvhich vvas accordingly
done: hee invites two or
three of his neighbours,
whom he durst best trust.
The Friar keepeth his ap-
pointment, the dinner is ser-
ved in, and he set betwixt a
couple of them so close that
there was no rising from
the table without leave, the
first trenchers were not
changed, but the good man
takes a deepe bovvle, and
drinketh it off to the Friars
well.

wellcome (of wine good & wholsom:) the Friar vowes to pledge him supernaculum, and still casting a leering eye upon the vvoman, vvhich the Host very well observed, he whispereth to have the Friars bowle brimmed with his Wives urine: vvhich he taking & tasting, spit it out & laid, Now fie, vvhat tart and unpleasant vvine is this? If I should drinke it, it would poyson me. The good man replied, Doth not then this wine taste you well? He replied, No by no means: No, saith the Host? Ile assure you it was drawne out of the same vessell

vessell from which you received your Tithes; and either drink it off at one carovvse, or be assured that it is the last you shall ever swallow. By vvhich the Friar finding his former villany discovered, took it off at a draught, concluding vvith a sovvr sauce his former sweet bargain : and being dismissed thence vvithout any other violence, vowed to himself, never to come under that mans roose after.

I have read of a fellow vvho travelled a great part of the vvorld over vvith a paire of boots, vvich he had vowed to part vvith
to

to no man, but such a one
as had an absolute power
and Empire over his Wife:
he had past through many
Countries, & offered them
to all that hee met, but no
man was either willing, or
else durst not accept them
upon these conditions: at
length meeting with a stout
fellow, a Black-Smith, he
asked him if he would re-
ceive them upon the cove-
nant aforesaid? who an-
swered that he would, and
weare them in despite of
all the women in Europe:
(now the Smith had put on
a clean shirt that morning)
Vpon this answer the Tra-
veller

veller replied, Then Friend,
here take them to thee, put
them into thy bosome, and
beare them home. The
Smith replied, Not so, I
know a trick worth two of
that: if I should put them
into my bosome, and durty
my cleane shirt, my Wife
would not be well pleased
with that, for wee should
have no quietnesse in the
house for all this day.
Which the other hearing,
snatched them away from
him, and said, Get thee
hence in an evil houre, who
goest about to cheat mee,
being, as all others, afraid
of thy Wives scolding, and
so

so left him: nor have I heard
whether he hath yet deli-
vered them unto any even
to this day: and he should have

A Countrey fellow ha-
ving married a substantiall
Farmers daughter, found
her within a twelvemonth
to prove not only an arch-
scold, still thundering in his
eares, but very lascivious
and unchaste, of which he
had manifest and infallible
proofes; and therefore hee
took occasion to complaine
to his father-in-law both of
the morosity and inchaſtity
of his daughter. To whom
the good man gave this
comfort; Son, I advise you
to

to have patience, & be content for a time: shee is her mothers daughter right, for just such an one was she in her youth, for I could neither govern her tongue, nor --- but now she is growne old, there is not a more quiet & chaste Matron amongst all her neighbours: therefore arme your selfe with patience as I did, & I make no question but when the daughter shall arrive unto her mothers age, your wife will prove as tractable and quiet as mine is now; and with this cold comfort dismiss him.

Another Rustick being married

married to a very handsome pcece, grew jealous of a young fellow a Farmers sonne, his neighbour (and hee had divers times upbraided her with him:) at length being angry, she bid him not to fear any such matter betwixt them, and protested, shee had rather prostitute her selfe to tenne Gentlemen, than to one such clowne as himselfe, or him whom he had so often cast in her teeth.

Another Countrey woman, following her husband to his grave, not only wept and wrung her hands, but tore her haire from her head,

head, uttering such lowd
cries and ejulations, that she
was much pried, in regard
they feared that the very
sorrow for his death would
distract her of her senses.
Divers came about her to
comfort her, and they had
much adoe to keepe her
from leaping into his grave.
The like she did comming
backe. At length one that
was a widower, and well
knowne unto her, stept to-
wards her to lead her home
by the arme, and spake di-
vers comfortable words un-
to her. To whom shee an-
swered, No, she was undone
for ever, for she was left a
lone

lone woman, and a widow,
& had none to manage her
affaires, or to guide her fa-
mily. Who replied, Let not
that be your care, I am, you
know, a widower, and if it
please you to accept of me,
my suit is, that I may bee
your second husband. To
whom shee still weeping &
howling made answer, I
thanke you neighbour for
your good will and friend-
ly offer; but indeed you
speake too late, for I have
already past my faith and
promise to another.

One related unto me of
one who pretended great
purity and modesty, who
could

could not endure any uncivil speech or obscene talk, and one indeed whom all the young men desired their wives to pattern themselves by; she being brought to bed of a boy, which was her first child, as soone as the child was borne, all the women came about it, and every one gave their censure of him, and concluded, it was a sweet babe, & like the father: which shee hearing, rowling her self as well as she was able, said, Why, I pray you neighbours, hath it a shaven crowne? which put the in mind of a young Friar who had often before

before frequēted the house.

A Rusticke having the day before beaten his wife for reading a Lecture unto him somevvhay to lowd, sent her the next day with a Sovv to the market to sell. Her vway lying through a park or thicke vwood, and she driving the Svvine before her with a cord tied to the hinder legge, a young Clowne of her former acquaintance, and vvho had long been a suitor to her to corrupt her chastity (but never prevailing) overtook her just as she vvas entring into the thicket, and having first given her the good
morrow

morrow, began earnestly to importune her about his former suit, alleadging, amongst other things, the opportunity of time and place; but she still obstinately denied him, and in such rigorous words, that seeing her resolution, he forbare to speak of it any further, and began to talke of other things. But when she perceived they were almost out of the Forrest, and that they were ready to come into the open fields, and remembering how churlishly her husband had dealt with her the day before, she began thus to break with him, and

and say, You spake unto me
even now of a businesse I
know not what, and urged
me to a thing which I may
bee sorry for I know not
whē; but if I should now be
so mad or foolish to yeeld
to your request, I pray you
in the mean time where can
you find a tree in all this for-
rest to which to tye the
Sow? Which being appre-
hended by the other, shee
found occasion to revenge
her selfe upon her husband.
And this is growne to be a
common Proverb in other
Countries, But if I should
be so foolish as to yeeld un-
to you, where in the meane
time

time can you find a fit tree
to which to tye the Sow?
From the Country I come
now to the City.

CHAP. IX.

*How Curtaine Lectures are
read in the City, and how
severally read by sundry
Tradesmens wives, with
variety of delightfull hi-
stories to that purpose.*

THere bee foure things
(saith mine Authour)
which women most covet;
To be beloved of young
men, To be the mothers of
fine children, To weare
rich

rich and costly clothes,
and to domineere and beare
rule in their houses.

A Taylor in the City;
who kept his wife very gal-
lant (who was indeed a very
choice girle, and well be-
came those cloathes which
she wore) before he had
been married a full twelve-
moneth, perceiving divers
young Citizens, and other
Gallants, often to passe by
his door, & sometimes make
impertinent businesse to his
house, he thinking to pre-
vent the worst, call'd up his
Wife one day into a pri-
vate chamber, and began to
question her about sundry
K things

things, of which the woman was meerly innocent: all this would not perswade the man, but being absolutely jealous of her honesty, he began to schoole her in very rough & course language; which wakned a fire in her bosome which till then lay hid, and now brak forth at her tongue. Then she told him what matches she might have had when she was a maid, and what fortunes she had neglected in making choice of him; how she might have beene married to a man, and now she had cast her selfe away upō a Tailor; with the like;
in

in so much that when shee had once begun shee knew not how to make an end, but call'd him foole, & jealous coxcomb, putting him to such a silence, that he had not one word to utter; but waiting till the storme vvas over, he then began to flatter her, & give her the best language that he could devise, vvith which they were reconciled betweene themselves, and made friends.

He then began to breake with her further, that for their continuance of love, and to avoid al suspicion or controversie that might after arise betwixt them, she

K 2

would

would sweare unto certaine Articles which hee would propound unto her? Who answered, she would with all her heart, but upon condition, that after al, he would sweare her also to one thing which her selfe would propound. Who gladly answered that he would. This being constantly agreed betwixt them, he began thus; Sweet wife, will you never depart over this threshold without my leave, but acquaint me first with the businesse which you goe about? Who answered him, Sweet husband I wil. Next saith he, Wil you never offer

fer to cast a wanton glance
upon any man? Or whoso-
ever shall offer to tempt
your chastity, to deliver un-
to me his name? Willing-
ly, saith she. Will you also
swear, saith he, whilst you
live to be true to be my bed,
and never breake that con-
jugall tie which is past be-
twixt us? Who answered,
With al my heart. And ob-
serving his palpable jealou-
sie, asked him if these were
all? Who answered, Yes: &
withall sweet wife (saith
he) novv vvhat is that fur-
ther which you desire that I
should bind you to by oath?
Who replied, Only this

K 2

sweet

Sweet husband, that after these oathes taken, you will sweare me that I shall not keepe any one of these articles which you would have me svorne to. Which said, she stept out of the chamber, down into the kitchen, and left him ruminating upon this answer.

Another Tradesmanswife (for I will name no particular Trade, to avoid offence) her husband being at a Fair in the Countrey, the Foreman of his Shop, vvhom he had left to manage his affaires at home, cast many a vvanton look upon his Mistressse, and shee failed not
to

to answer him vvith the like: at length hee put on that audacity to move her in the busines, but she counterseited anger, and seemed altogether averse to his suit, threatening him, if hee persisted to prosecute it any further, she would acquaint his Master vvith it at his coming home; which made him at that time to urge it no further. But still such interchange of wanton glances continued betwixt them, that it emboldened him in a second encounter: in vvich he desired her to take the advantage of his Masters absence; but still she

answered him with No;
till at length hee urging
still further, from No shee
said nothing at all; which
gave him such encourage-
ment, that the same night,
leaving his Mistresse ma-
king her self unready in the
kitchen, he stole into her
chamber, & stripping him-
selfe, got into the bed, and
covered himselfe over head
and eares. At length up
comes his Mistresse, & ha-
ving lockt her chamber fast
to her, uneloes her selfe
to her next linnen; and be-
fore the candle was out, o-
pening the bed to step in,
spied him as he lay: at which
she

she began to rate him, and
call'd him al the bad names
she could (but softly :) at
which the fellow, fearing
she would have call'd out,
and made an uproare in the
house, & so have taken him
before he was napping, de-
sired her of pardon, and said
he would willingly rise and
goe from thence unto his
owne chamber. To whom
she replyed; Fellow, thou
dost not heare me talke of
thy rising, nor of thy going
hence to thine own chāber,
for it is not that which I
speak of; but it is thy sau-
cinesse and boldnesse that I
blame, who wouldest offer

to creepe into thy Masters place without the consent of thy Mistresse. Well, for this time I pardon thee, but charge you, without first getting my good will, to do so no more hereafter; and without more words put out the candle, and went to bed to him.

The like to this was related me of another, who importuned his Mistresse to lewdnesse in the absence of his Master; to which she would no way appeare to give any consent at all: but hee thinking to prove her to the full, told her that he had vowed to steale into her

her chamber that night,
nay more, into her bed.
Wilt thou saith she? do it
then upon thine own peril,
and I will leave the doore
open a purpose; but withall
I tell thee before hand, I wil
lay a knife ready drawne
under my beds head, with
which (if thou offerest to
enter) I will kill thee. Night
came, and she stript her self,
put out the candle, and went
to bed: anone after in comes
hee, and softly stealing
(whilst she counterfeited a
sound & dead sleep) to the
bed side, he began to open
the sheets, but finding her
not to move at all, doubted

to enter, lest being suddenly started, shee with the knife might doe him a mischief; and therefore thought to go softly out as he came in: which shee perceiving, as if shee had suddenly awaked out of sleepe, asked, Who art thou? who is there? Hee answered againe, It is I. What I, saith shee againe? So hee told her his name. And whats your businesse here at this time of the night? Marry saith hee, I had thought to have come to bed to you, but that I durst not for your knife, and therefore I am ~~going~~ hence: which hearing,

ring, she replied, Now beaſt
that I vvas to forget the
knife, and leave it below in
the kitchen; and therefore if
thou ſhouldeſt ſlay and
venture, there could be no
great danger in it.

A luſty ſtout ſellovv in
the Suburbs having a curſt
ſhrew to his wife, for all his
valour could never maſter
her tongue, but early and
late ſhe would ſo whiſper
in his eares, that all the
whole ſtreet might ring of
her. At length he beat her
ſo ſoundly, that ſhe durſt
not thunder unto him for
ſome weekes after; in ſo
much that he verily preſu-
med

med he had got the victory over her, and so hee stick't not to boast to al his neighbours about: which vexed her not a little, and therefore she thought in her self, to be revenged upon him at one time or other, & for that she butwaited for some fit opportunity or other. It hapned that upō a summer evening, he and his Wife, sitting amongst others of the neighbours and their wives she made the motion that they should goe to a sport call'd *All-hid*, which is a meere childrens pastime; to which they, then being set upō a merry pin, agreed.

Novv

Novv shee had perswaded
her husband to creepe into
a Sack, which he, in regard
of her late conformity sus-
pecting nothing, was wil-
ling to do: & when she had
tied the Sacks mouth fast,
she call'd in two or three of
her like conditioned Gos-
sips, to whom shee had ac-
quainted her project, and
they every one with a good
cudgell did so baste the Gen-
tleman, that he thought his
very bones to rattle in his
skin; and notwithstanding
all his intreaty or faire pro-
mises, they would not let
him out, or suffer him to
take breath, til he had sworn
unto

unto them, not to take up
so much as a small sticke to
strike her ever after; to
which (being almost stifled)
he was forced to swear; nor
did hee offer the least blow
after, in regard of his oath.
But not long after, a great
Wedding being kept in that
street, and he and his wife
invited amongst the rest, af-
ter dinner they sel to dance:
amongst the rest hee tooke
his wife to taske, and being
in a measure where the men
are to take the women in
their armes, and lift them
up from the ground, hee
took up his wife, & turning
round with her till he came
to

to the top of the staires, and then letting her fall headlong, she tumbled down to the bottom, & great odds she had not brok her neck, and this hee did laughing. But such was her good fortune that shee was onely bruised, as hee had before been beaten, and finding it no advantage for her further to contend with him, she submitteth her selfe, and he accepted of her submission; which on both sides was so unfainedly done, that they lived in great unity and love all the rest of their life after.

But not altogether to tire
the

the Reader with quarrelling
and scolding: I was told of a
very faire virgin of the Ci-
ty, who by her fathers en-
forcement (but farre against
her owne mind) was com-
peld to match with an an-
cient and grave Citizen; who
finding her sitting very sad
and penfive the same day of
her marriage, came to com-
fort her: & grasping her a-
bout the waste, said, Bee of
good cheere my faire wife,
an old horse will travell and
go through a long journey
as well as a young. At
which words she fetching
a great sigh, and laying her
hand upon the bottome of
her

her belly, said, *I, but I feare
Sir, not in this roade way.*

Another Tradesman ha-
ving a drunken queane to
his wife, whom hee could
never keep from the Ale-
house, but whatsoever hee
got she was ready to spend:
or if she had no money, she
would pawne whatsoever
was about the house; and
sit tripling among her Gos-
sips, sometimes till past mid-
night, & then be led home,
or carried when her owne
legs were not able to beare
her. And he having read
many a Lecture unto her
(as telling her what a loath-
some sin drunkennes was,
that

that the end therof was no other then hell fire, with the like good admonitions, but all in vaine. Vpon a night, when with Ale and hot waters shee was so overcome, that shee was brought home both speechlesse and senselesse, hee thought to try a conclusion, if possible it were to reforme it in her: and causing her to bee laid upon a cold earthen floore, hee made a great fire, which compassed her about, and calling in his neighbours, for whom hee had provided (as for himselfe) furies coates, & every one with a fire-brand in his hand,

hand, attending her awaking; who by reason of the heat which compass her, rowsed her somewhat before her time, and looking about her, she began verily to think she was in Hell fire, with which her husband had so often before threatned her, and the rather, because so many like Devils stood about her: then fetching a deep sigh, the first words she uttered were, Alas poore wretched soule that I am, to be thus incompass with the flames of Hell: Is there never a ghost amongst you all so thirsty as I am now, that
will

will joyn their penny with mine, that we may send for a double pot of Ale? And which the neighbours breaking out into a lowd laughter, they discovered themselves unto her; and finding her no way to be reclaimed, got her to bed, and left her to be a perpetuall torment to the honest man her husband.

It hath beene related to me, that in the time of auricular confession, three young Citizens wives came to a devout man, who was their ghostly Father, to be shriven: and he demanding of them what grievous sins they

with they had committed, saith
for the first, The greatest sinne
An that I suppose my self to be
ca- guilty of, was that upon a
gh- time, I tooke a strange knife
m- which was not mine own,
ng and put it into my sheath.
ed, The good man not much
er considering upon the mat-
nt ter, but thinking that yong
s- timerous women would
to take the least errour to be a
u- very hainous offence, past
ee it slightly over, and de-
c- manded of the second, How
s- shee had offended? Who
c- made answer that she had
g- put two into hers: hee past
her over with the like
s- slightnesse, and demanded
the

the like of the third? Who made answer that indeed she was guilty of putting three knives into hers. Is this all said he? They answered, Yes. Then, saith he, I will dispatch you presently, & having quickly absolved the two first, and coming to the third, he began to consider with himselfe, what sheath it was which should hold three knives, when he never saw any that held more the two & a bodkin, and asked her what she meant by those knives? To whom she plainly answered, that three severall men had had the use of her body, besides

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sides her husband: when
presently finding the error,
he call'd the former whom
hee had ignorantly absol-
ved, and said, Get you hence
for three pestilent and cun-
ning baggages; I absolve
none of you all, you have
confest amisse: What, would
you make me beleewe, that
betwixt *Penis* and *Contellus*
is no difference? And so
unshriven in a great anger
he dismiss them.

CHAPTER.

CHAP. X.

Pleasant discourse betwixt a Noble man and a Merchant. Lectures read by country Gentlewomen and Ladies to their husbands. By the souldiers wife to her Captaine or Lieutenant. And of Court Ladies to their Lords.

A Nobleman and a worthy Merchant jesting together freely, without any exceptions to be taken, saith the Nobleman to him, I wonder at you Merchants, who for the most part have very beautifull and faire wives, that dare trust them
here

here at home, whil'st you
take such long voyages into
Countries so farre remote:
surely it cannot choose but
bee a great trouble to your
minds being abroad, for
feare they should violate
their conjugall tie at home:
when we Noblemen deale
more securely; for if we take
a journey either from the
Court to the Country, or
from the Country up to the
Court, we leave our Ladies
well accommodated & guar-
ded by Servants, Groomes,
and Pages. The Merchant
perceiving how hee plaid
upon him, said unto him
again (by your Lordships
L 2 favour

favour, and without offence
 be it spoken.) How comes
 it to be a proverb, that No-
 blemens children are not
 (for the most part) so well
 featured and favoured, as
 the sons and daughters of
 Citizens? If your Lordship
 will not be offended, I can
 shew you the reason. I pray
 thee doe, saith the Noble
 man, I give thee free leave
 and liberty to speak. Then
 thus, saith the Merchant, In
 the absence of all such Mer-
 chants as have houses in
 the City, it being so popu-
 lous, there are choise either
 of young Aldermens sons
 or of such lusty young Gal-
 lants

lants as use to insidiate the chastities of beautifull women in the absence of their husbands; and they having their choice, will commonly pick out the properest men to transgresse with; & so betwixt them commeth a faire & well featured issue: when you Noblemē taking your journeyes, take al your Gentlemen along to attend you, leaving none with your Ladies, but a Chamberlain, Cook, or a Coachman, and they in your absence being glad to make use of such course groomes, I suppose that may bee the reason why your children

Haddiw

L 3

are

are not so faire and well favoured as ours. At which answer, the Nobleman smil'd, and taking the retort as well as the Merchant did the jest put upon him at first, they parted without any further exception. But ere I come to the Court, I must first looke back upon the Country, and see how the Gentlewoman there bred useth to lecture to her Esquire or Knight: and after how the Souldiers wife useth to read to her Lieutenant or Captaine.

An Esquires wife, being an excellent housewife, but of a very loud tongue withall,

withall, used to take him for
 being too free in his kitchen,
 sellar and at his table; for
 keeping too many impertinent
 servants, too many horses & dogs,
 hounds, grey-hounds and spaniels,
 hawkes, &c. which drew him to
 unnecessary charges. Then layed
 the law to him, what he might
 save in the yeere, which he vainly
 and profusely wasted; with
 divers other things to the like
 purpose, with so often iteration
 (as preaching still upō one text)
 both at boord and in bed, that
 tired with her continuall clamours,
 & withall shee often forbear-

L 4

ring

*and the Lord said unto Jacob
 and his children*

ring his imbraces, unlesse
he would reforme al things
according to her mind, and
leave all his estate to her
sole management, he grew
not to love her so well as
at the first, and casting his
eye upon a pretty slut, his
Gardeners wife, hee neg-
lecting his own, grew very
much enamored of her, but
durst not come to the
house, by reason of his
wives jealousie; yet hee
wrought so by one of his
servants, who dealt for him
to the woman, that she was
willing to yeeld to anything
to do her Master a pleasure,
so it might be done safely,
and

and without suspicion, ei-
ther from her husband or
her mistress. It was then
concluded, that they should
meet in a lodge some halfe
a mile from the Manor
house; and to that purpose,
hee had sent his Gardener
some twenty miles out of
the towne; and the better
to conveigh her thither, he
commanded his man to
provide a large basket into
which to put the woman,
and cover it with strewing
flowers, hearbs, and sallets;
which was accordingly
done. The Master of the
house got up early to keep
this appointment: so was

the Mistrisse caught her husband, as mistrusting his early rising and in the way meets this fellow with his basket, the bottome of which, by reason of the weight of the woman, was quite broken, and her legs and feet hung downe below his knees: which she perceiving, call'd the fellow unto her, & asked him what he had in his basket? Sallets Mistrisse, saith hee: Sallets, and nothing else? Nothing Mistrisse, saith he, but hearbs andallets. Well saith shee, I carry them to your Master, and tell him from me, this is a fish day,
and

and bid him beware what
flesh hee tasteth with those
Sallers. The fellow no-
thing perceiving all this
while, makes way to the
lodge, and delivers his bur-
then; the Gentlewoman
followes, and before her
Husband discovers the wo-
man. The cause was at first
somewhat bitterly debated
betwixt them; but all the
choller being vented, they
fell to a more mild attone-
ment: in which it was con-
cluded, He would ever after
forsake his lust, so long as
she would forbear her Le-
cture.

A Knights wife in the
Country

Country was perfect in the same doctrine, and read it as freely as the former; and tiring him one morning with a tale of an houre long, hee not interrupting her in one syllable, she vexing all this while that he made her no answer, at length for meere wearinesse shee gave over. Then he knockt as lowd as he could, till one came up: he then commanded him to call up the servants of the house, men-servants and maid-servants, up into the chamber, & that instantly: who presently ran down as he was commanded; she in the meane time wondring
what

what it might meane : (I forgot to tell you that he bade them to bring their Church books with them.) Well, all of them came up thus accommodated, & demanded what his Worships pleasure was? Marry (saith he) this was the cause I sent for you, my wife hath preached to me a very learned Sermon, in which she borrowed somewhat of the houre-glasse, and exceeded her time, and it is but now ended, and I desire it may not goe off without a Psalmes, and therefore saith he (and was going on) when she interrupting him, said,
Get

Get you all downe about
your severall affaires, and
that I charge you instantly,
or you shall heare from me
in another kind. Which
they incontinently did:
when she, ashamed of the
trick he had put upon her,
desired him to use it or the
like no more, and shee
would never trouble him
either in his nights sleep or
his mornings rest after.

I come now to the Sould-
iers wife. It is recorded of
a brave and noble Captain
to have a brauling shew to
his wife, from which tur-
bulency hee could by no
gentle means reclaime her;
and

and therefore hee so awed
her with threats and mena-
ces, and now & then with
a kicke or a blow, that shee
was forced to give her un-
seasonable Lectures quite
over. Then she going often
to confession, still when she
came to her ghostly father,
in stead of her own faults
reckoned up all that she ei-
ther knew or could devise
of her husband. In so much
that the good man meeting
with the Captaine, gave him
courteous admonitory coun-
sell, as to leave drinking,
swearing, rioting, and the
like; by which the Captaine
might perceiue that some
or

or other had complained of him. Not long after, the woman insinuates with her husband, that for any thing that had ever past betwixt them either in words or blows, in which she was the sole sufferer, she did heartily forgive him, and desired the like forgiveness from him, if by her lowd tongue she had any way offended him, promising a reformation of all her misdemeanours for ever after; and therefore that lasting unity might continue betwixt them, she desired him to go to her ghostly father, and heartily confesse him of his
sins

ins, which would be a mean
to ratifie and confirme all
conjugall love betwixt the
The Captaine was perswa-
ded, and went, & comming
before the grave Church-
man, told him he was desi-
red to come unto him, and
now being here (saith he) I
would know what your wil-
ls with me. Who said, I
would wish you to cōsider
with your selfe, and rub up
your remembrance, & cal-
ling to mind all your sins &
offences, riots & disorders,
and what else; for which
(repenting of them unsci-
encedly) I will give you pre-
sent absolution. Nay if that
be

bee all (said the Captaine)
that labour is fav'd already,
and needs no second itera-
tion; I know you are my
wives Confessor, and she
hath told unto you all my
sins, and more than I ever
did or thought to doe al-
ready: and so bluntly left
him.

A brave Lievtenant
amongst many other wounds
lost an eye in the wars, and
afterward retiring himselfe
into his owne Countrey,
where he had some meanes
to live on, bethought him-
selfe, after all those tumul-
tuous dangers past, to be-
take himselfe to a peaceable
and

and quiet life; and to that purpose intended to marry. A match was presently offered him, a Virgin (supposed) both of good feature and competent dower. The marriage day came, & was past with great joy and solemnity, and the Bride and Bridegroom (according to the custome) brought to their bed. The curtaines were drawne, and they left to their rest; when he coming to do the office of an husband, perceived she had bin before devirginated, & was not a true maid; and thrusting her from him in great anger, said, Away thou strumpet,

strumpet, I took thee for a perfect Virgin, and now I find thee to bee a woman flaw'd and imperfect. Who boldly answered him again, And is not the match equal, since I have accepted of thee being maimed, and wanting one eye? But (repli'd he) I received my hurt from mine enemy. And I (answered she) received that which so much troubles thee from my best friend.

I must be sparing to speak of the Court: yet no question even your Court Ladies are women, and have tongues, though they know by their noble breeding better

better how to govern
them, than others, who
have not had their gene-
rous education & breeding.
Amongst the rest, I have
read one short story in an
approved Author, that a
Basket-maker in the Coun-
treys, having with his best
care and cunning made an
end of an extraordinary
Basket, which had been be-
spoke, and finding it finish'd
to his owne desire and fan-
cy, (his wife then sitting by
him) he said, Now God be
thanked, I have finish'd my
Basket, & I pray thee wife
say so too. But she being re-
fractory and obstinate, held
her

her tongue; and the more
 hee intreated her, the more
 adverse she was to him, gi-
 ving him foule and coarse
 language. Which he not a-
 ble to endure, fell upon her
 with a good cudgell, & beat
 her till she was forc'd to cry
 out. A Nobleman comming
 then by accidentally, with a
 great train at his heeles, fin-
 ding her weeping, began at
 first to cōmiserate the wo-
 man, and to chide the man
 for striking her: but being
 by him truly informed of
 the cause, he commended
 the fellow for justly corre-
 cting her disobedience, and
 told her she had her mends
 in

in her owne hands : so left
them, and rid home to his
house. At supper he related
all the circumstance (before
discourfed) to his Lady, &
asked her opinion of the
matter. Who answered,
The Basket-maker was a
Knave to offer to beat his
wife upon so sleight an oc-
casion. Who replied unto
her, Why Madam, would
you be so perverse an obsti-
nate unto me, if I should co-
mand you to speake these
words? Indeed my Lord,
answered shee, I would.
How, saith hee? I charge
you to say these words be-
fore all this company, God
be

be thanked, I have finisht
 my Basket. Who answered
 again, My Lord I will
 die before I vwill do it. At
 which hee mightily enra-
 ged, rose from the table, and
 taking a battoone in his
 hand, had he not been held
 by main force by his noble
 guests and his Gentlemen
 about him, there had bin as
 great a fray betwixt them,
 as there vvas with the Bas-
 ket-maker and the shrewv
 his wife. Now what man-
 ner of Lecture she read af-
 ter to her Lord I cannot re-
 late, being then not present
 to heare it.

God, you know
 CHAP.

CHAP. XI.

Twelve things that have been the Authors of much mischief. Of the famous and notorious scold Xantippe. A Curtaine Lecture read by a Queene to her Husband, worthy all womens imitation.

TWELVE things have bin the Authors of much mischief: Age without wisdom: Prudence without imployment: A Master of an house without a family: Pride without riches: Riches without honour: Nobility without vertue: A
M people

people without awe: A City without Lawes : Office without clemency : Youth without feare : A religious life without peace : A woman without shame.

And such an one was *Xantippe*, the wife of *Socrates*, of whom we will speak something, onely to shew that there have been scolds of old as there bee now. Some report that hee kept two wives at once, the one *Myrtho*, the other the afore-named *Xantippe*. And to a friend of his, earnestly demanding why he kept two such women at once, under one rooffe; especially being

ing scolding queanes, ever
brauling and chiding, and
did not beat them out of
his doors, and confine them
his family? hee made an-
swer, These vvomen teach
mee at home, the patience
that I must use in sufferance
abroad: for being through-
ly exercised with these, I
shal be the better able to en-
dure the morosity of others

Vpon a time, when *Xan-
tippe* in the open Market
place had plucked his cloak
from his backe, and such of
his friends as saw it, said un-
to him, Why *Socrates* do
you not correct this impu-
dent outrage in her, and
M² chastice

chastice her soundly for it?
replied to them, Yea marry,
that vvere a jest indeed, that
when vvee two be together
by the eares, all the vvhole
market folk looking upō us,
may cry, Hold thine owne
Socrates, To him *Xantippe*:
by which means we shal be
made a derision to all men.

Another time, one *Euthi-*
demus a Philosopher, and
one of his most intimate
friends, comming from the
vvrastling place, *Socrates*
meeting with him, invited
him home to supper; the
meat being set on the table,
& they being in an earnest
discourse, more minding to
argue

argue than to eat; *Xantippe* being therewith very angry, rose up from the place vvhether shee sat, and wished them choaked vvith their prating, if they would not fall to their victuals whilst they vv ere hot, giving her husband very bitter and despightful words: but they by custome being nothing therewith moved, talked on: which she seeing, tipped up the table over and over, & flung downe all that was upon it to the ground, and so went out of the roome. But when *Enthidemus*, being very much moved therewith, offered to rise up

and to depart the house:
Nay stay good friend, saith
Socrates, what harme hath
she done? did not the like
thing happen unto you the
last time you had me home
to dinner, when as hee lea-
ping up amongst us, cast
down and spoyled whatso-
ever was upon the table?
yet did we who were then
your guests onely laugh at
the accident, and neither
fret nor fume as you novv
seeme to doe.

The same *Socrates*, after
hee had indured his wives
bitter railing in the house,
at last being wearied there-
vvith, he went out, and sat
upon

upon a bench that sided the street doore. She at his departure being much more incensed, in regard of his silence and quietnesse, as giving her no more argument to speake of; she presently (seeing where he sat) vvent up into the garret, and poured dovvne a chamber pot full of stinking vvater upon his head: at which those that passed by fell into a great laughter; vvhich seeing, he laughed as loud as they, & said, Nay, I thought verily, and vvvas confident thereon, that after so loud thunder there must needs followv a violent shovver of

M 4 raine.

raine. But I have done with *Socrates*, wishing that all such as have the like shrews as hee had, might be indued with the like patience to indure them.

I come now (and that I propose to be the conclusion of this worke) to tell you of a curtaine Lecture, read by a vertuous Queen to the King her Husband; super-exceeding all the former, and worthy the observation and imitation of all good women, of what estate and condition soever. The History thus followeth.

Amongst the Kings of Arragon, there was one
Don

Don Pedro (vulgarly *Don Peter*) the seventh of that name; but before his Inauguration, Count of *Barcelonas*, who tooke to wife a beautifull young Lady called *Donna Maria*, daughter to the Earle of Mount *Pesulia*, and Nephew to the Emperour of *Constantinople*; who notwithstanding she vvas plenally furnished with all the accomplishments both of nature and grace; as knowing that beauty annext vvith vertue purchaseth praise vvith immortality, and that (as another saith) if chastity and good name be lost; there is

M 5 nothing

nothing left in women that
 can be praise-worthy; and
 that she knew withall, that
 true vertue was the beauty
 of the soule, the grace of the
 body, and the peace of the
 mind; and that it might be
 said of her, as *Seneca* in *Her-
 cule Furente* speaks of *Me-
 gera* the wife of *Hercules*:
*Gravem Catena corpus, &
 longa fame*
Mors protrahatur lenta, non
vincit fidem, &c.

Although my body be op-
 prest vwith chaines,
 And famine by a lingring
 death constraines
 My weary life, no violence
 shall decline

My

My faith from thee, I'm
still (*Alcides*) thine.

Notwithstanding all this
goodnesse inherent to her
greatnesse, the dissolute
King, growing neglectfull
of his first fair choice, bends
his inordinate affections
fully upon fresh change. He
sleepes novv onely in the
bosomes of *Catamites*, and
base prostitutes; whist her
company and consocietic
is both at boord and bed
quite abandoned.

But the good Queen, lesse
troubled with the want of
his boord or bed fellow-
ship, than grieved with the
dispaire

dispaire she had of hopefull
and princely issue; know-
ing, as *Basil* saith, that bar-
ren marriage is seldome
without braules, shee be-
thought her selfe, how by
redeeming the one, shee
might recover the other.
And to that purpose shee
dealt privately (being won-
derously for her vertues
sake beloved of al) with one
of the Pages of the Kings
bed-chamber, whō he most
imploied in his private pro-
stitutions, to bring her co-
vertly to the Kings bed, to
supply the place appointed
for one of his best loved
mistresses. This was as effe-
ctually

Etually performed, as cōsiderately plotted: so that the King once more injoyed his Queen, & was as prodigall of those favours to her, as he pretended to another.

The morning growing on, and he now sufficiently sated, hastēs her departure, both for his own honour and her credit. But she taking hold of the present occasion, began to discover her self in these or the like words, and read unto him this short Lecture: My gracious Lord and Husband, if I have offended you in the fervency of my love, I here voluntarily submit my selfe

selfe to the tyranny of your hate: yet if it please you considerately to examine the cause of my hither comming, it was neither to quench any immoderate desire in my selfe, nor envie to intercept any of those favours you intended unto another: it was not lust, but love, hoping that this nights unexpected passage may blesse us with issue, & beautifie the Kingdome with a joyfull heire. For why should strangers inherit, where there is yet hope left that we may have of our own to succeed. Nor will I leave your side till
you

you call into your chamber
some persons of honour &
trust, to the end that if hea-
ven be so gracious unto us,
that royall fruit (by me so
much desired) may ensue
by this advēture, the world
by their testimony may
take notice, that it is legiti-
mate, to crowne me with
the name of an happy Mo-
ther, and not adulterate, to
brand mee with the title
of a lewd and and lascivi-
ous strumpet.

The King, though he see-
med somewhat troubled at
the first, yet better recolle-
cting himselfe, was not any
way displeased with the
Queens

Queenes honest deceit: but presently called in two Gentlemen of his chamber, as witnesses of that truth; considering it touched his owne honour as much as the Queenes desire. The event of this stratagem proved fortunate, both to the Parents and the kingdome: for by that meeting shee conceived with childe, and according to the season of women was delivered of a son, on the first day of *February* in the yeer of Grace 1196. The Father and Mother, when the solemnity of his Baptisme was to be celebrated, differing about the name,

name, they caused twelve torches of equall length and making, to be alighted at once, they bearing the names of the 12. Apostles; with this *omen*, that the name of that torch which was first burnt out, should bee given to the Infant: which happened to be that of *S. James*; and so was hee called *James*, being the chiefe Saint whom the *Ar- ragonians* celebrate.

He proved a rare and an unparalleld Prince, aswel in forrain wars as domestick government: he was beneficiall to his servants, and bountifull to his souldiers:

His

Isabella Parrot

his courage was full of constancy, & continued without change; proving such an one as *Socrates* characters for valiant. Great attempts he undertook without diffidence, and managed them without feare. Making invasion upon the Moores, he pierced with a great army the Ile of *Majorque*, then in their possession, and after many skirmishes brought it under his owne subjection. He invaded *Cartage*, and made his name famous in *Africa*.

He had a faire and fertile issue, sonnes and daughters. His eldest was *Don Peter*, who

who succeeded him in the
kingdome of *Arragon*: his
second, *Don Iames*, whom
hee made King of the two
Iles, *Majorque and Minor-*
que: his third was Archbi-
shop of Toledo. His eldest
daughter, *Donna Tollant*,
was Queen of Castile: the
second, *Donna Isabella*,
Queen of France: the third,
Donna Vrracha, was marri-
ed to *Don Emannell* Prince
of Castile. His sonne *Don*
Pedro espoused the daugh-
ter of the King of Navarre.
Great pittie therefore it had
beene that the meeting of
that happy night had been
intermitted, in which the
royall

royall father of so kingly a progeny was begot. He lived 72. yeeres, and died religiously, retiring himselfe to a sequestred life. For being troubled with a grievous disease, which made him unable for governmēt hee disposed of his Scepter, and estate, & expired in the City Valentia in a Monastery, in the year 1266. about the beginning of August.

I need not to have travelled so far for an history to this purpose, whē our own kingdom hath afforded the like, betwixt persons of the greatest quality, who by the like sleight practised by the
for-

forfaken Ladies, have not
been only a meanes of re-
conciliation, but of happy
propagation & issue. Great
then hath beene the vertue
and patience of those noble
Matrons, to suffer such cor-
rivalship, in conniving at
their owne maid-servants
and Gentlewomen; confi-
dering that (as *Crates* saith)
nuptiall faith is seldom vio-
lated without revenge. Be-
sides, there can be no greater
temptation to corrupt the
constancy and loyalty of a
married woman, than when
shee perceives her husband
to discharge upon her his
discontents and virulencies,
and

and reserve all his time and consociety for the person of another.

Aristotle affirmes, that man or woman is worthy to be accounted stout, bold, and valiant, who doe not onely with patience, indure injuries and rebukes offered them, but strive to repay the best good for the worst evill. For patience is of such similitude, and neer alliance unto fortitude, that shee is either her sister or her daughter. And though this vertue (as *Cicero* saith) being often provoked with injuries may breake out into fury; yet in such distractions,

ction, it is good for wronged women, to think upon the worst how to better it, and to wish the best with intent to further it, and whatsoever shall happen patiently to indure it. For the onely remedy for injuries, is to study how to forget them. I conclude with the Emperour *Aurelius*, who tells us, that it is more safety to forget a wrong than to revenge it; to suffer infirmities, and dissemble mishaps: the one is the office of a constant sick man, the other of a cunning Statesman. But for a wise to beare with the weaknesse
and

and imperfections of her
husband, is the true Cha-
racter of a wise and
vertuous wo-
man.

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